बीर सेवा मन्दिर दिल्ली कम सरमा

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University Studies Mo. 1.

HISTORY

OF THE

MEDIÆVAL SCHOOL OF

RV

MAHAMAHOPADHYAVA SAIIS CHANDRA VIDYABHUSANA

I rot s o \auk t dPil Provid roy College Calcutta
Pt l loj cal \(\) cr tary Asiatic \(\) cosety of Bengal and
\[\) F ll \(\) cof tt \(\) ak \(\) ta \(\) n \(\) esty



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1907

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то

THE HON'BLE MR JUSTICE ASUTOSH MUKHOPADHYAYA, SARASVATI MA, DL, D80, FRAS, FRSE, Vice Chancellor of the Calcuta University,

Prendent of the Assatus Society of Bengal, and Chairman of the Board
of Indigenous Sanskrit Education, Bengal,

WHOSE LIFE IS AN UNBROKEN RECORD OF LOFFY IDEALS

THIS ROOK IS DEDICATED

IN TOKEN OF PROFOUND ESTEEM
BY
HIS HUMBLE ADMIRER,

THE AUTHOR

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PREFACE.

Wirm the object of drawing the attention of scholars to the vast literature of the Medieval school of Indian Logic I have in the meant these embothed the results of some of my researches into it. The Medieval Logic of India is divided into two uninernal systems, etc., the Jama and the Buddhist The materials of the Jain portion of my thesis were derived from several rare Jaina manuscripts procured from Western India and the Decean | I have also used the Jama manuscripts of the Asiatic Society of Bengal and the numerous Jama works printed in Bombay, Benares and Calcutta. From the tootnotes of my thesis it will be evident that I have frequently used Professor Peterson's Reports of Operations in Search of Sanskrit manuscripts in the Bombay Circle. Though the Professor has said nothing in particular about Logic and Logicians, he has given a general index of Jama authors which has been of the greatest use to me. I have not heard of any scholar who has vet written any special account of the Jama Logic Dr. Herman Jacobi's "Eme Jama-Dogmatik" printed in Lemzic is an appotated translation of Umasvati's Tattvarthadhurama Sütea an ancient Jama work on general philosophy and not a special treatise on Logic. A short time ago I sent a proof of my account of the Jama Logic to Dr. Jacobi who very gracionaly returned it with a few marginal glosses which have been most thankfully accepted and embodied in the foot-notes of this thesis.

To show how generously that most eminent authority on James condescended to help me, I quote here the

[!] Some of these researches were published in the "Journal" of the Assatic Society of Bengal during the last two years

YIV PREFACE.

letter which he wrote in communicating to me his sugges-

Bonn, 21st October, 1907

Data Con

I have received your kind letter and the proofs of the Jains Logic and I heartily congratulate you on the work, you have done. It will prove very useful, lot you have hought together a mass of information which is not of easy access to man. In looking over the proofs. I have made some marginal pleess to show you where I think you might after your statement. Of course, everything is left to your decourse.

I shall be glad to see your whole book, as I take great interest in Indian Logic and I have myself written an article on it principally for the information of our Logicians who as a rule know nothing about what has been done in this branch of Philosophy, by Indian thinkers hall therefore feel oblited I you can sense me a convol of your work

With kind regards.

Yours sincerely,

A proof of the Jama Logic was also sent to two oriental authorities on Jamisni—Muni Dharmavijaya and his pipil Sri Indravijaya at Benares. I owe them a great debt of gratitude for the kind assistance which they cheerfully rendered to me by going through the proof and offering certain suggestions and observations which have been incorporated in the tool-notes of this thems.

As to the Buddhust Logic, no systematic information is available from Påli texts as there is not a single regular treatise on Logic in the Påli language, but references to ancient Brahmanic Logic can be gleaned from the publications of the Påli Text Society of London and also from other Påli works printed elsewhere. The Buddhust Sanskrit works on Logic of the Middle Age are now almost extinct in India. A few of them, which are available in Chinese versions, have been noticed by Dr. Sugiura in his "Hindu Logic as preserved in China and Japan." But almost all the Buddhust Sanskrit works on Logic of the properties of the Buddhust Sanskrit works on Logic of the preserved in China and the Buddhust Sanskrit works on Logic of the Buddhust Sanskrit works on Logic

are carefully preserved in faithful translations in Tihet. The materials of that portion of my thesis, which deals with Buddhist Logic, were chiefly derived from the Hodgson Collection of Tibetan vylography denosited in the India Office London and the large number of Tibetan block-prints brought down to Calcutta from Gyantse during the British Mission to Tibet in 1904. I also consulted almost all the Tibetan manuscripts and block-prints bearing on Logic that he hidden in the Tibetan monasteries of Labrang and Phodang in Sikkim which I visited during May and June 1907! For the historical account of the Buddhist authors I have chiefly depended on Lama Taranatha's Tibetan history of Indian Buddhism translated into German by A. Schiefner under the designation of "Geschichte des Buddhismus," and the Tibetan historical work called Pag-sam-ionzang edited in the original Tibetan by Rai Sarat Chandra Das. Bahadur. C.I.E , in Calcutta. Some most important historical facts regarding the Buddhist Logicians and their works have been discovered from the colombons at the end of each of the Tibetan works which I have examined.

It was mainly through the influence of Mr. F. W. Thomas that I was enabled to borrow the Tibetan xylographs of the India Office, Lendon, and I avail myself of this opportunity of acknowledging my humble appreciation of the generosity of that distinguisted soholar. My respectful thanks are also due to the Government of India, who kindly lent me several block-prints out of the vast Tibetan collection brought down to Calcutta by the Tibet Mission of 1904. I should be guilty of great ingratitude if I were not to mention my obligations to Mr. A. Earle, I.C.S., Director of Public Instruction, Bengal, Mr. C. H. Bompas, I.C.S., Deputy Commissioner,

I Subsequently in Ostober 1998 I vanted Paranagohi, which is another very old monastery in Sikkim, where all faculties were kindly afforded to me by their Highnesses the Maharaja and Maharana of Sikkim as well as by Mr. Orawford, I.C.S., the then Deputy Commissioner of Darmeline—S. C. Y.

YVÍ PREFACE.

Darjeeling, and Mr. Claude White, C.I.E., Political Resident, Sikkim, for the kind help they gave me in getting access to the Thetan Monasteries of Labrany and Phodang in Sikkim.

For a time I was quite bewildered by the enormous store of material on Indian Logic which I had collected, and it took me many a month to select and classify a portion of it for the purpose of this thesis. When the compilation of the paper was finished, and the work was passing through the press, Mr. W. W. Hornell, B.A., of the Indian Educational Service, kindly undertook to revise it, but he was able to revise only the first chapter of the Jaina Logic before leaving India. Accordingly, the rest of the work was, at my request, revised by Mr. W. C. Wordsworth, M.A., of the Presidency College, Calcutta. I am deeply indebted to both these gentlemen for their kind courtesy and assistance.

Whatever the merits or the utility of the present contribution may be, it has had the rare good fortune and privilege of having been looked through by a sexant with whom it would be an impertinence to name in the same breath any other living authorities, oriental or occidental, on Indian philosophy. This savant, whose learning is equalled by his modesty and willingness to assist beginners in their uphill work, is no other than our revered Dr G Thibaut, M.A., Ph.D., D.Sc., C.I.E., now Registrar of the Calcutta University, which post may he fill long so that our countrymen may continue to derive benefit from his wask englition.

SATIS CHANDRA VIDVARHUSANA.

INTRODUCTION.

Logie is generally designated in India as Nyāya-śāstra. It is also called Tarka-śāstra, Hetu-vidyā, Pramāna-šāstra, Ānytksikī and Phakkikā-šāstra

Anvisaki and Phakkia-sustra Indian Logic may be divided into three principal schools, rez., the Ancient (600 B.C.—400 A.D.), the Indian Logic Mediav al (400 A.D.—1200 A.D.), and the

Indian Logic Modern 1200 A D — 1850 A D) The Nyāya-stūra by Aksapād. Gautama is the foremost, though by no means the first, work on Logic of the Ancient School; the Pramau-samuccaya by Dgnāga sa representative work of the Mediawal School, while the Tatava cintānam by Gangesa Upādhiyāya is the main text-book of the Modern School. These three works have, since their composition, enjoyed a very wide popularity, as is evident from the unmerous commentaries that have from time to time centred round them. A few of the commentaries are mentioned below —

The Ancient School of Logic

- Tert

 1. Nyāya-sūtra by Aksapāda Gautama
 - Commentaries.

 Nvāva bhāsva by Vātsvāvana.
- Nyāya bhāsya by Vātsyāyana.
 Nvāya vārtika by Udvotakara
- Nyaya-vartika by Cdyotakara
 Nyaya-vartika-tatparya-tika by Vacaspati Miśra.
- Nyāya vārtika-tātparva-tīkā-parišuddhi by Udavanācārva.
- Nyāyālankāra by Srī Kantha
- Nyāya vrtti by Abhayatılakopādhyāya
 Nyāya vrtti by Visyanātha

The Mediæval School of Logic.

Text.

- Pramāņa-samuceaya by Dignāga Commentaries.
- Pramāna-samuccaya-vrttı by Dignāga.
- Pramāna-vārtika kārikā by Dharmakīrti
- 4. Pramana-vartika-vrttı by Dharmakirtı.
- Pramāna-vārtika-pañjikā by Devendrabodhi
 Pramāna-vārtika-pañjikā-tikā by Sakyabodhi
- 7. Pramāna-vārtika-vrtti by Ravi Gupta. [drabodhi.
 - Pramāna-vartika-vīti by Kavi Gupta. [drabbulit.]
 Pramāna-samuccava-tīkā (Višālāmalavati-nāma) by Jinen-

- Pramāna-vārtikālankāra by Prainākara Gunta.
- 10 Pramana vartikalankara tika hy Jina
- 11. Pramāna vārtskālankāra by Vamāri.
- Pramāna vārtika tikā by Sankarānanda.

The Modern School of Logic. Tert

Tattva-cintāmanı by Gangeśa Unādhyāya.

- Commentaries Tettva-cintāmanı Prakāja by Rucidatta
- Tattva Aloka by Javadeva Miśra
- 4 Tattva Didhiti by Raghunatha Siromani.
- Tattva Rahasva by Mathuranatha
- 6 Tattva Dipani by Krsnakanta
- 7
- Tattva Tika by Kanada Tarkayagisa
- 8. Tattva Aloka-sara-maniari by Bhayananda q.
- Tattva Aloka-darpana by Mahesa Thakkura. 10 Tattva Aloka-kantakoddhara by Madhu Sudana Thakkura.
- 11. Tattva Aloka-rahasya by Mathuranatha.
- 12. Tattva Didhiti-vvākhvā-vivecana by Rudra Nyāvayācas-
- 13 Tattva Didhiti-tippani by Jagadiśa.
- 14 Tattva Didhiti-tikā by Gadādhara
- 15 Tattva Didhiti-sāramaniari by Bhayananda.
- 16 Tattva Bhayanandi vyakhya by Mahadeya Pandita 17
- Tattva Käliśankari-patrikā by Kāliśankara. 18. Tattva Candri-patrika by Candra Narayana.
- 10 Tattva Randri-patrikā by Rudra Nārāvana etc.

Besides these there are numerous other texts and commentaries on Logic which belong to one or another of the three schools mentioned above

I shall say here nothing about the ancient and modern schools of Logic, my whole attention will The Jama system of be devoted to the mediæval school alone. Medig val Logic

It is perhaps known to very few scholars that the Mediæval Logic was almost entirely in the hands of the Jainas and Buddhists For one thousand years, from 600 B.C. to 400 A.D., the Jamas and Buddhists were fully occupied in questions of metaphysics and religion though there are occasional references to Logic in their works of that period. At about 400 A.D. began an epoch when they seriously took up the problems of Logic, and all the text-books on the Jama and Buddhist systems of Logic date at or after that time. Ujjaint in Malwa and Valabhi in Guzerat were the scenes of activity of the Jaina Logicians of the Svetambara sect. The Digambaras flourished principally in Pataliputra and Dravida (including Karnāta) about the 8th century A.D. The Nyāyā-vatāra by Siddhasena Dīvākara, dated about 533 A.D., was the first systematic work on the Jains Logic.

The real founders of the Mediaval Long were the Buddhists The first batch of the Buddhist Logicians The Buddhist system came principally from Gandhara (modern of Mediæval Logic Peshwar) on the Punish frontier. Ayodhyā (Oudh) was the scene of their activity. Unfortunately we have not before us any of the original Sanskrit works on Logic produced by them. We may however form an approximate estimate of their Logic from the works on the Yogacara philosophy by Maitreva, Asanga and Vasubandhu recovered from the Chine a sources. About 500 A.D.1 the Huns conquered Gandhara, and their leaders Mihirakula and others perpetrated terrible atrocities on the Buddhists to the great detriment of Buddhistic studies there. Asanga and Vasubandhu (and perhaps Maitreva too) passed the best days of their lives in Avodhya and wrote most of their works there, King Vikramāditva who reigned in Avodhvā about 480 A.D. was at first a pation of the Sāmkhya philosophy but afterwards greatly supported Buddhism through the influence of Vasu-Baladitva, who succeeded Vikramaditva to the throne of Ayodhya, was a pupil of Vasubandhu and a supporter of Buddhism. The Buddhist Lovic of the Yogacara school appears thus to have originated in Avodhva and flourished there during 400-500 A.D under Kings Vikramāditya and Bālāditya.

The second batch of the Buddhist Loricians flourished in Drāvida (the Deccan) during 500-700 A.D. when the Buddhist kings of the Pallava dynasty were supreme there. Acarya Dignaga, about 500 A.D., was the oidest logician of Dravida whose works are still extant, in faithful translations. Another logician of eminence of the Dravida school was Dharmakirti who hved about 650 A D. His Nvāvabindu, and a commentary on it by Dhaimottaia called Nyaya-bindu-tika, are the only systematic works on Buddhist Logic which have come down to us in their Sanskrit originals They would have certainly disappeared from India like a hundred other works of their kind, had it not been that a Jama logician named Mallavadin had written a gloss on them. Seeing that the gloss would be useless without the text and commentary, the Jainas preserved all three. The Nyayabındu, together with the commentary, preserved - - - -----

the Journal of the Royal Asiatic Society of Great Britain and Ireland, January 1905, p 36

¹ Vide Beal's Buddhist Records of the Western World, vol. 1., pp. xv, 168.
2 Vide Takakusu's Paramartha's Life of Vasukandhu published in

among the palm-leaf manuscripts in the Jaina temple of Santinistha, Cambay, has been published by Professor Peterson in the Bibliothea Indica series of Calcutta. With the downfall of the Pallavas, Logic disappeared from Dravida. Vinayādītya of the Western Chalukya dynasty about 686 A.D put a check to the power of the Pallavas, while Vikramādītya II, of the same dynasty, about 733 A.D., seized Kāšeīt, their capital ¹ The Chalukyas were Vasnavas, and their conquest of Kāšeī was really a trumph of the Brahmane religion over Baddhism At about 788 A.D. the great Brāhmana preacher Sankarācārya appeared and Baddhism beame rankalije extinct in Drāvida.

The third and fourth batches of Buddhist Lomeians flourished simultaneously in Kāśmtra and Bengal (including Behar). Ravi Gupta, 725 A.D. was the earliest logician of the Kāśmira school At this time Kaamira was governed by the illustrious King Lahtaditya or Muktanida (about 695-7 : 2 A.D.) who built a large vihāra with a stūna at Huskapur 2. At the same time there was a great demand for Sanskrit Buddhist books in Tibet with the thorough opening of her intercourse with India in the 8th century A D King Khristal (otherwise known as Ral-pa-can) in the 9th century AD employed numerous Indian Pandits and Tibetan Lames to translate Sanskrit books into Tibetan. The propagands of translations went on in full force up to about 1101A.D. when the glorious reign of Srt Harsa Deva (1089-1101 A D), who was a natron of learning. both Brahmanic and Buddhistic, came to a close The Buddhist monasteries and Tibetan Lamas did not altogether disappear from Kasmira until the establishment of Mahomedan rule in that country in 1341 A.D., when her intercourse with Tibet ceased. Henceforth we heat no more of logicians flourishing in Kāámira

In Bengal and Behar Logic floureshed extensively during 00-1200 A D., when the Buddhist kings of the Pâla dynasty reigned there. Candra Gomin, about 700 A D., was the first logician of the Bengal school With the downfall of the Pâla kings in 1139 A D., Buddhist Logic disappeared from Bengal. The splendid monastery of Vikramátilá is said to have been destroyed in 1203 A D. mid-Annendix C.

In the Middle Age there were several important universities or centres of Buddhistic learning in India, such as Kāñelpura, Nālandā, Odantapurī, Srī Dhānyakataka, Kāśmīra and

Vide Sewell's "Antiquities of Madias," vol II, pp 150-151 ² Vide Stein's translation of Rajatarangini IV—188

Dharmottarācāryn's l'āralokassiddir was translated into Tibetan in Kāsnīra at the monastery of Rataarasmi during the reign of Sri Harva (vide Tangyur, Mdo. Ze, folio 270).

Vikramašilā. The Buddhist logicians belonged to one or another of these universities or centres of learning. On the extinction of these Buddhistic universities the Brohmanic universities of Mithila and Nadra grew up. These last up their turn are now declining heing unable to make headway against the more scientific methods of study which are developing under the influence of the Calcutta University established by the Imperial British Government in 1857, with the object of en couraging Eastern and Western learning side by side. In smite of strenuous efforts made by the British Government to foster study and research in Indigenous Logic it is still at its lowest ehb as the degrees of a modern University are held in greater regard than those of the archaic Universities of Mithilä and Nadia: and as it is often alleged that in comparison with the Logic of Europe, Indian Logic though subtle is cumbrous in its method forbidding in its language and less profitable in its material results

SATIS CHANDRA VIDYABBUSANA.

CALCUTTA, December, 1907

BOOK I

The Jaina Logic.

CHAPTER I

THE ERA OF TRADITION (cores 607 B.C.-453 A D.).

Too lives on Menteine

1 The Jamas mantain that their religion is coveral with time. According to their traditions there appeared at various periods in the world's history sages whom they call Jamas, conquerors of their passions, or Tetrhas-kimas, that is, builders of a landing place in the sea of existence. These sages preached the religion of the Jamas. The Jamas hold that in every cycle of time (usar praison encarreprais-kila) 24 sages are born. The first sage of the last series was Rashbarders, the 24th was Mahavira or Vardhamina, who attained mirrons at Pava in 527 B C . The scriptures which the Jamas obey are founded on the teachings of Mahavira. No one displates this, and scholars generally regard Mahavira sathe founder of Jamas previous to him, except. Pärivanätha the 23rd Tirthaukara, was a subsequent invention.

[া] ব্ৰহণৰ বন্ধ ঘ্ৰদাৰ জুই মনিব বীংবিবুংই। ক্ষমোজী। (Trilokasāra of the Digambara sect) ' Mahāvīra attamed nirvāna 605 years 5 months before tho Saia Kimg (S A D) came to the throne.'' that is, in

⁵²⁷ B.C. As he lived 72 years he must have been born in 599 B.C. According to Vicāna-teni of Mertitings, Tirthakalpa of Jinaprabha Sūr, Vicāna-sīta-prakarans, Tapāgacha-pattāvali, etc., of the Svetāmbara sect Mahāvīra attamed nireāsa 470 years before Vikrama Samvat or in B.C. 52

Dr. Jacobi of Bonn, in his letter dated the 21st October 1907, kindly writes to me as follows —

[&]quot;There is however another tradition which makes this event [etc. the nirubas of Mahbvira] come off 60 years later, in 467 B C (see Parisists Parvan, Introduction, p. 4f., also Kalpasüra. lutroduction, p. 8). The latter date eannot be far wrong because Mahbvira died some years before the Buddha whose death is now placed between 470-480 B.C."

Two Carestanana and more Decrepance

2. The Jainsaare divided into two sects, the Swetimbaras, those who are clothed in white, and the Dagambaras, those who are clothed in white, and the Dagambaras, whose who are asky-clad or naked. The Sretambaras claim to be more ancient than the Dagambaras, whose existence as a separate sect is said to date from A.D. 82, 1 s.c., 609 years after the attainment of mirriate by Mahavira.

3. The teachings of Malaivira as represented in the scriptures are said to have been collected by a disciple of its called Indirabhitir. This disciple is often known as Gautama or Gotama. He was a Kewalin's and the first of the Gau-dihara's of leaders of the assembly. His father's name was Brāhmana Vasublitit, and his mother's name was Brāhmana I refliv; He was born in

i The Svetämbaras say — बच्चाय स्थारं बतुकरार तरंशां विश्वियस्य शैरस्य में मितृपाद रिद्वां रस्त्री पुरं मुख्या हों। "The Dizambara decline was preached in Balbaviayaras 609 years after the attanument of muvias of Mahavira" (Avasysta mr. uktr. 52) But the Dizambaras deny tha and agy that the Svetämbaras ores in Vikrana 130 or 79 A D C Bladdra-

> सते निक्रमभूपाणे वट्षिक्य सिके कते । गतेऽच्यानामभूषोके मते वेतास्पराभिधम् ॥ २ च्या प्रसाविक्यकं जुतायं जिनभावितम् । दादशाक्रपतं च्यानं भीषाकं गौतको साधातः॥

> > (Juna Hauvamsa Purana)

Indrabhūši Gautama and Sudharma Svāmi were the joint compilers of the Jama scriptures But Indrabhūt became a Krewin or attained kegulajāma (abolute knowledge) on the day on which Mahsurra attained mrvāna. Ho did not therefore occupy the chair of his toacher Mahā vira, but relinquished it to his spiritual brother Sudharma Svāmi, U. Tawafu wardi Tuyti uyru Tuyti (Hona wadra's Mahāviracarta,

chap v, MSS lent by Muni Dharmavijaya and Indiavijaya)

3 Possessor of absolute knowledge For a further reference to this

3 Possessor of absolute knowledge For a further reference to this title see R. G. Bhandurkar's Report, 1883-84, p. 122

 यत्प्रश्चाप्रभरेऽतिशाधिक तथा प्रास्त्रेयसैक्कोञ्चले केनो सीरचरित्रयद्धिय यथा स्थः पदैः कोडिसः । खडोपाइमसोदया सममन्त्रेकोक्ससंचारियो बन्दोऽसी सबस्कारक्षयस्वतिकेन्द्रश्चतिः सतास् इ ४ ॥

> (Siddhajayanti cantra-tikk, noticed in Peterson's 3rd Report, App 1, p 38)

the village of Gorbara! in Magadha and died at Gunava in Raisarcha (Rujerr) ut the age of pinety-two 12 years a ter the attainment of nirving by Mahayira. Assum no that Mahayira attained nirving in 527 B C. Indrabbūti's birth must be assigned to 607 B.C. and his death to 515 B.C.

THE CANONICAL SCRIPTURES OF THE JAINAS

- 4. Those scriptures of the Jamas which are generally regarded as canonical are divided into 45 suldhontas or agamas classified as 11 Apres 12 Imangas etc. "For the benefit of children. women, the old, and the disterate "these were composed in the Ardba-Manadh, or Praketa language. On the same principle the scriptures of the Buddl stic canon were originally written in Maradhi or Pale. It is maintained that originally the Augus were 12 in number. The 12th Asia which was called the Distrylida or the presentation of views was written in Sanskrit * 5. The Destroads is not extant. It consisted apparently
 - of twe parts, in the first of which logic The Deriver to is said to have been dealt with. The Distivada is reputed to have existed in its entirety at the

time of Sthulabhalta's who seconding to the Tanagachapattavali, di d in the ve e in which the 9th Nanda was killed by Cordra Gupt i (i.c., about 327 B (L). By 474 A.D. the Distivada वीसम्बस्यक्षेय गार्वर इति ग्रामोऽभिरामः विद्या

त्रवात्यवस्थविकसनिशं योवोरस्याविधी । ज्यातिः सयश्रमीतसान्वर्धावयतप्रद्यातनद्यासांच साधाशी में सव में सक्षेत्रपर्य अक्रोन्टभ सिंसन ॥

(Gotsmastoura by Jim sprabba Surr, extracted in Kavvamala, 7th Gucchaka, p 110)

2 For particulars about In I ablieft Gretama, ride Di J Klatt's Patravali of the Kharateraga cha in the Indian Autiquary, Vol XI. Sept. 1882, p. 24a, and Weber'. De Handschritten verzeichnese der Kouglichen Bibliothek zu Beilin, pp. 983 and 1030, in which are noticed Sucvaranacian's Vriti on O mathara-saidha-satakam of Junedattasin, and Sti pattavali vacana of the Kharataragarcha

³ Haubhadra-siri, in his Dain-varkihka-vriti (Chao III), observes —

वाससीव्यक्षांवां क्यां चारियकाडि वास । क्रमण्डाने तस्त्रसे मित्रासः प्राक्रमः धनः ।

Vardhamána-sári, in his Áráns-dinskara, muotes the following passago from Agama:-

सुत्त्व दिद्विगरं कालिय उद्घालियंग सिदंतं। थोबाखवायवस्य पाइय सुद्य जिनवरिं।

b Vide Cürnika of Nandi Sütra, page 478, published by Dhanapat Sing, Calcutta, and Peterson's 4th Report on Sanskrit MSS, p exxxvi.

had disappeared altogether. Nothing is known as to the way

- 6. The subject-matter of logic is touched upon in several of the 45 Prakrta scriptures of the Jamas. In the Anuyoga-dwaraattra, 8 thainags-attra, Nandi-attra, etc., there is a description of Naya, or the method of comprehending things from particular standpoints. In the Nandi-attra, 8 thainags-attra, Rhagavati-attra, etc., there is a complete classification of valid Ironelados Evanagae.
- 7. The word "Heta" is found in these Präkitä accipiurs. Detries to but its use in these works makes it clear that it had not at this period acquired a very definite significance in the Sthianagan-attra's it is quite not only in the series of reason, but also as a synonym for valid knowledne. Pramadan and inference (Amagina). Htts. as
- identical with valid knowledge (Pramāna) is stated to be of four kinds, viz:—
 (1) knowledge derived from percention (Pratuaksa).
 - (2) knowledge derived from perception (Pratyaksa)
 - (2) Knowledge derived from interence (Anumana),
 (3) knowledge derived through comparison (Unamana), and
 - (4) knowledge derived through comparison (*Dyamana*), and authority (*Agama*).
- i For a full history of the Distivada (called in Prakyta Diffluxao) ser Weber's Sacred Literature of the Jams, translated by Wen Smyth in the Indian Antomary, Vol XX, May 1891, in 170-182.
- 2 In the Anayoga-dvera-sutra Naya is divided into seven kinds, viz., naigama, sempraha, vgecab na., jue-stra, shoda, samebhirāļia and ezambhista. For an explanation of these terms sed Unissytta (in articles 21-26), who instead of dividing Naya into seven kinds, first divides it into five kinds, and then subdivides one of the five, ex., abda, into three kinds.
- In the Shaninga-stra knowledge (pinna) as durded into (1) Pratapias (intext knowledge) and (2) Pratapias (knowledge) and (3) Pratapias (intext knowledge) and (3) Pratapias (intext knowledge) and Abreula pinna is subdurded as Keenla pinna is subdurded as acada and mana/pratapia. The Pravoles pinna is subdurded as acada and mana/pratapia. The Pravoles pinna is subdurded as abhariated in the Pratapias (in the Shininga-strin, pp 64-68, and the Nandi-sates pp 120-134, both published by Dhisnapia Sing and printed in Calcuta.
 - च्या चैक चडिमाई एड्डने तं कचा पचन्छे चनुमाणे उनने चामने । च्या चेक चडिमाचे एड्डने तं कदा चित्र में चित्र भंडे च चित्र तं । चित्र भेडे चडित में चित्र सं चित्र सं चित्र में चित्र में चित्र में चित्र में चित्र में

(Sthenanga-satra, pp. 309-310, pubhished by Dhanapat Sing and printed in Calcutta)

- 8. When Hetu is used in the sense of inference (Anumāna), it is classified according to the following types
 - (1) This is, because that is . There is a fire, because there is smoke
 - (2) This is not because that is: It is not cold, because there is a fire.
 - (3) This is, because that is not It is cold here, because there is no fire
 - (4) This is not, because that is not. There is no śimśapā tree here here are no trees at all!

Внациавани (433-357 В.С.)

9. An elaborate discussion of certain principles of logic is found in a Prakrta commentary on the Dasa-vaikalika-niryukhi. This commentary was the work of one Bhadrabdina* of the Pracina Gotra. For 45 years this sage lived the ordinary life of the world, 17 years he passed in the performance of religious vows (Pratas) and for 14 years he was acknowledged by the Jamas to be the foremost man of his age (Yuga-praddāna). He was a Stratakentin,* that is, one versed in the 14 Prepris of the Districtal.

10 The abovementourd incidents are generally accepted as facts in the life of the author of the commentary. There is some doubt, however, as to the time in which he lived ¹⁸ According to the records of the *retords of the *sterbmears he was born in 33 B.C. and died in 357 B.C. The *Digambaras, however, maintain there were two Bhadrabahus that the first lived to 162 years from the investigation of the sterbmear of the sterbmea

Dharmasagaragan s noticed, we read of Sambhalivijaya and Bii
"Ubhau-pi wethapattadhaisan."
" चपचिमः पूर्वश्वती हितीयः

नेपायका पूर्णका। १६०। यः त्रीभद्रवाञ्चय ।) तुवः शिवाय । इत्वोपपर्वादिदरक्षयं यो रत्व पद्र भरवाचिताञ्चः ॥ १२ ॥ तियुंद पिद्यान्पयोभिराप सर्वश्च वीराष्ट्र सनतेन्द्रवर्षे १००।

¹ Vide footnote 4 on page 4 5 For particulars vide Dr J Klatt's Kharataragaccha-parţāvali in the Indian Antiquary, 10 IX Sept. 1882 p. 247; Weber II, p. 999. Peterso, x 4th Report on Sanskut MSS. p. IXXIV. and Dr H Jacobi's edition of the Kalossifira, Introduction, pp. 11-13.

³ In the Vicara-ratna-sungraha by Javascma-seri noticed by Peterson in his 3rd Report on Sanskrit MSS, pp. 307-308, Bhadrabáhu is included among the Yuga-pravaras of Yuga-pradhinas
4 For further particulars about this title see R G Bhandarkar's

Report, 1882-84, p 122.

§ In Wober II, p 999, in which the Gurvāvali-sātra of Mahopādhyāya Dharmasīrauzani is noticed, we read of Sambhūtivnava and Bhadhabhu

of Mahāvīra, that is, up to 365 B.C., and that the second to 515 years from the **ir**Paa* of Mahāvīra, that is, up to 12 B.C. They do not state delinitely which of these Bhadrabahus was the author of the Da-avakā,lika-orgusti, but they hold the view that the second was the author of several of the existing Jama works. The Sect-mahara records do not contain any mention of the second Blandrabahu, but in the Reimandal-prakarana-vṛtu,* a commentary of the Sect-mahara is and un the Caturvinsate prabadha it is stated that Bhadrabhihu bled in the south in Pratistians and was a bother of Var-hamhira. Now Varshamhira is popularly believed to have lived in the first century B.C. It is possible therefore even according to the Svetāmbaras, that the hosavakāhka-huryukti was the work of a commentator who, to rely on popular belief, hved about the time of the opening of the Christiane and

 Whenever he lived, the author of the Daśavaikālkaniryukti also wrote commentaries (niryukta-) on the following Jaina scriptures "-Āvāvajkas-širta, U tarādivayana-sirta, Ācērāngasitra, Sūtra-krtanga-sutra, Dašā-ruta-skandha-sirta, Kalpa-sūtra, Vayajārā-sirta, Sūrva-ravijant-sūtra, and Rahibā-sta-sūtra.

12 Bhadrabāhu did not set hmeself to analyse knowledge with the object of evolving a system of loger. His object was to illustrate the truth of certain principles of the Jaina religion. To do this, he, in his Dašavaikālika-nuyukti, elaborated a syllogam consisting of ten parts (dažavigarogravīzilya) and then demonstrated how the religious principles of Jainism satisfied the conditions of this formula.

नगःविनेयः स्तरिक्यमदः श्रीकालभद्धः ददातः सर्वः ॥ १४ ॥

Gurvāvalī by Munsundara-sūrī published in the Jama Yasovijaya-granthamālā of Benares p 4.

¹ Vide the Sarasvati-gaccha-pattavali in the Indian Antiquity, October 1891, and March 1892

8 Ved Dr. R. 1: Bhandsrkw's Reports on Sanskrit MSS during 1883-84, p. 138. Bhadrashkin must have bred as late as the 6th century A.D., it be was really a brother of that Varihamburs who was one of the fiber of the court of Vickersheldry. Muns Dharmavayaya and Indravayaya maintain that Bhadrashin's brother was not the same Varshmaburs that adorned the court of Vickersheldry.

³ ते ७ पर्द्व विभन्नी चेल-विभन्नी विवक्क पहिनेचे हो। विदंती चालंका तथाङ्गेची निवसनं च ॥ १४० ॥

Dasavaikāhka-niryukti, p 74. publishod under the patronage of Dhanapat Sing by the Nirnaya Sagara Press, Bombay; and Dr E Leumann's edition of Dasavaikālika-niryukt, p 649

13. The following is an example:-

- (1) The proposition (Pratijāā),—" to refrain from taking life
- (2) The limitation of the proposition (Pratijnā-vibhakti)—" to refrain from taking life is the greatest of virtues according to the Jaina scriptures."
- (3) The reason (Hetu),—'to refrain from taking life is the greatest of virtues, because those who so refrain are loved by the gods and to do them honour is an act of ment for men."
- (4) The limitation of the reason (Hetu-vibhakti),—"none but those who refrain from taking life are allowed to reside in the highest place of virtue"
- (5) The counter-propo-tion (Yipakso),—" but those who despise the Jama scriptures and take life are said to be loved by the gold and nien regard doing them honour as an act of merit. Again, those who take life in sacrifices are said to be residing in the highest place of virtue. Men, for instance, salute their fathers-in-law as an act of virtue, even though the latter despise the Jama scriptures and habitually take life. Moreover, those who netform animal sacrifices are said to be beloved of the code."
- (6) The opposition to the counter-proposition (Vipakar-praisedha),—"those who take he as fordaden by the Jaina scriptures do not deserve honour, and they are certainly not loved by the gods. It is as likely that fire will be cold as that they are loved by the gods or that it is regarded by men as an act of merit to do them honour Buddha, Kapila and others, really not fit to be worshipped, were honoured for their mirraculous sayings, but the Jaina Tirthankarus are honoured because they speak absolute truth."
- (7) An instance or example (Drstinta),—" the Arhats and Sādhus do not even cook food, lest in so doing they should take life. They depend on householders for their meals."
- (8) Questioning the validity of the instance or example (Jánskā),—"the food which the houseledders cook is as much for the Arhats and Kählus as for themselves. If, therefore, any insects are destroyed in the fire, the Arhats and Kählus must share in the householders' sin. Thus the instance cited is not convincing."
- (9) The meeting of the question (Aiaskö-pratisedda),—"the Arhots and Sodkus go to householders for their food without giving notice and not at fixed hours. How, therefore, can it be said that the householders cooked food for the Arhots and Sādkus? Thus the sin, if any, is not shared by the Arhots and Sādkus?

(10) Conclusion (Nigamana),—" to refrain from taking life is therefore the best of virtues, for those who so refrain are loved."

therefore the best of virtues, for those who so refrain are loved by the gods, and to do them honour is an act of merit for men."

14. Bhadrahāhu, in his Sūtra-krtānga-nirunkts; mentions

Syādvāda. another principle of the Jama logic called Syādvāda (Syat " may be" and

Vada "assertion," or the assertion of possibilities) or Saptabhangi-naya (the sevenfold paralogism).

15. The Syndwida² is set forth as follows —(1) May be, it is, (2) may be, it is not, (3) may be, it is and it is not, (4) may be, it is indescribable, (6) may be, it is indescribable, (6) may be, it is not and it is also indescribable, (7) may be, it is not and it is also indescribable, (7) may be, it is not in the set of t

Unisvire (1-85 A D)

 Jama philosophy recognises seven categories, viz. (1) the soul (Jiva). (2) the soul-less (Aziva). (3)

The categories man and Naya

Prassoul (Jiva), (2) the soul-less (Ajiva), (3) action (Ajrava), (4) bondage (Bandha), (5) restraint (Sannara) (6) destruittion

of the consequences of action (Nrjan), and (7) release or salvation (Moka). According to the Tattvärthädnigama-attra which with a Bhāya or commently was composed by one Umasvāti, these categories can only be comprehended by Promēna, which in this suba fluctuates between the two meanings of valid knowledge and the sources of valid knowledge, and of Naya, the method of comprehending things from particular standapoints

17. This Umäsväti is better known as Vacaka-famman he waalso called Nägarrašcaka, this title being probably a reference to his Säkhä (sporitual genealogy) The Hindu philosopher Mädhaväcärya calls him Umäsväti-värakäcärva - He hivel for 48 years, 8 months, and 6 days and attaued airošon an Sanavat.

प्रसिवसय किरियार्थं किरियाय प कोर पुरूसीति । कभाविय समद्वी विकरणां प कभीमा ॥ २१॥

(Sütra-krtünga-niryuktı, skandha 1, adhysya 12, p. 448, cdited by Bhim Sing Manak and printed in the Nirnaya Sigara Press, Bombay)

Of Sthananga Sütra, p 316, published by Dhananat Sing, Benares edition.

² Cf Sarvadar\(\alpha\)ana-amgraha translated by ('owell and Gough, p. 55 For full particulars about \$\sigma\)savada or Saptabhangi naya mide Sapta bhangi-tarangini by Vimala D\(\bar{a}\)sa printed in Bombay \$\sigma\) Vide Sarvadar\(\alpha\)no-samgraha, chapter on Jama dar\(\alpha\)ana.

UMĀSVĀTI. 9

142, i.e., in 85 A D. In the Tattwirthädhigama-sütra Umäsväti gives the following account 'of himself'—He was born in a village called Nyagrodhika, but he wrote the Tatta sithadhigama-sütra in Pāṣaliputra ou Kusumapura (modern Patna). He belonged to the Kaubhisamn-gotra. His statie, was Nyati and he was consequently sometimes called Svātt-tanaya. He was also known as Vāts-süta, because his mother was 'Im ô of the Vāta-gotra. In the Tirthakalpa of Junaprabhis-sur it is stated that Umäsväti was the author of 600 Sankut prakranas (treatises). He is said to have belonged to the Svetimbion sect though, as stated in attele 2 above, it is probable that the distinction between that sect and the Digemboras had not yet come into existence.

Paroks, indirect knowledge and Printyshand for thouseledge, and Printyshand direct knowledge and the sources of walld knowledge. In the foremer sources of the source of the sour

र्दम्बैनीगरवाचकेन मन्त्रामुकम्पया दश्यम् । तन्त्रायोधिममाम्हं साहनसामातिमा मानसः ॥॥

> (Tattvåtthådhagama-sätra, Chap X, p 233, edited by Mody Keshavlal Premehand in the Inbliotheca Indica Scries, Calcutta)

A similar account is found in the commentary on the Tattv&rthådingama-satta by Sudilass-magani. This account is mentioned by Peterson in his 4th Report on Sanskrit Manuscripts by X-

For Further particulars about Uniassist see Peternon's 4th Report on Sonskitt Managerphy, p. Ny, wheth he described that in the Digambara Pattivali published by D. Heerale in the Indian Antiguary, the article produced by the Peterson of the Indian Antiguary, the artill Digambara Siri of the Servicetar gas the 1-televon Kundalumia and Lolksirya II. According to De Hoeral-Icude' 'Two-Partivolis of the Scarawskigs cha'' by Dr. Hoerale in the Indian Autquary, Vol. (Colore 1981), p. 521) the date of Uniavirum's necession in 4th AD, and Colore 1981, p. 521) the date of Uniavirum's necession and seeds, the Katthewights arose in the timo of Uniavirum.

Umasvāti's Tattvā-thādhigama-sūtra with his bhāma, together with Pūjā-prakarana, Jambudvīja-samāsa and Prašamarati, has been published by the Amatic Society of Rengal, Calcutta, in one volume which ends thus—

us — क्रांतिः चिताम्मराचार्थस्य मडाकवेदशासातिवाचकस्य इति ॥

(Jambudvipa-samāsa, p. 38. published as Appendix C to the Tattvārthādhigama-sūtra in the Bibliotheca Indica Series.) Pramāca, according to this Sūtra, as of two kinds. (1) Paroksa, madirect knowledge, which is acquired by the soul through external agencies such as the organs of sense, and (2) Praigoka, direct knowledge which is acquired by the soul without the intervention of external agencies. Parok-a, indirect knowledge, includes math 'and 'srafa, for these are acquired by the soul through the medium of the senses and the mind Knowledge which is attained by Foga (concentration) in its three stages of awalth, namal-parajam and levalu is a species of Praigha, direct knowledge, because it is a quired by the soul not through the medium of the senses.

19. Umävvätteonteuda bhat inference (Arumäno), comparison (Dymmäno), verbal testimony or relabile authority (Agemo), presumption (Arthopoth), probabilist (Sambhoro), and non-existence (Abb may are not distint a sources of valid konvidelege he includes them under Panolon (indirect knowledge). According to his theory the majority of them are the result of the contact of the sense with the objects which they apprehend, and some of them are not sources of valid knowledge at all.

20. It is interesting to note that according to Umisavita and the earlier Jama philosophers all sense-perceptions (visual perception, auditory perception, etc.) are indirect apprehensions in as much as the soil acquires them not of itself but through the medium of the senses. The words Parals and Pradjakas are thus used by these authors in sense-quite opposite to those which they bear both in Brähmanne logic and in the later Jama logic.

1 Mat. is knowledge of existing things arguired through the senses and the mind.

Scalar's knowledge of things (past present and intine) acquired through reasoning and start. Another is knowledge of things by youd the range of our perception.

Manahparquas is knowledge derived from residing the thoughts of others. Kerula is unobstructed unconditional and absolute knowledge.

2 In the bhasps on aphotism 12, of chapter 1 of the Tattvarthadlagamasatin Umisvati observes.

चन्मानीयमानायमार्थितनमध्यताभावानिय च प्रमाणानीति केचिक्रस्यने तत्क्रवसेसदिति चनाच्यते । सर्वोद्धोतानि सनिष्ठतयोगनाधुनानि इन्द्रियार्थसङ्किष् निमित्तकातः ॥ (Tatty afficility comp. - witte, p. 15)

{Tattvarthādingama-sūtra, p. 15} so. Tattvārthādingama-sūtra, Umāsvāt

In his bhāna on 1—6 of the Tattvārthādhagama-sātra Umšsvāta observes — স্বাভিয়নিক্তির | (Tattvārthādhagama-sātra, p. 9.)

In his bhāsiga on 1 - 35 he mentions the four Pramanus thus --यथा वा प्रत्यचानुमानीयमानाप्तवचनेः प्रमाधिरेकोर्छः प्रमीयते स्वविचय -नियमात न च ता विप्रतिपक्षयो भवन्ति तदुद्वववाद्या दृति ॥

(Tattvarthadhigamu-sutra, p 35)

21 Nava los the method by which things are comprehended

Nava, the method of commentending things from particular etand. noints

from particular standpoints. It is of five kinds =(1) Najaana the non-distinouished (2) Samaraha the general (3) Vuarabara, the mactical (4) Ron-sitra. the straight expression (5) Sahda the verbal

22 Nagama the non-distinguished is the method by which on object is regarded as possessing both Natarma ceneral and specific properties no dis-

tinction being made between them. For instance when you use the word "bamboo," you are indicating a number of pronerties, some of which are neculiar to the hamboo, while others are nossessed by it in con mon with other trees. You do not distinguish between these two classes of properties

- 23 Sanuncha, the collective, is the method which takes into consideration generic properties only. Name take program particular properties
- Vuanchara the practical is the method which takes into consideration the narticular only Vyayabara general without the particular is a nonentity. If you ask a person to bring you a plant he must

bone you a particular plant he can not being plant in seneral 25 Rates by the straight expression is the method which considers a thing as it exists at the mo-

ment without any reference to its It is vain to ponder over a three as it was past or its future in the past or as it will be in the future. All practical purposes are served by considering the thing itself as it exists at the present moment. For instance, a man who in a previous birth was my son is now born as a miner, but he is of no practical use to me now. The method of Rin-satra recogneses nothing but the entity itself (bhāna) and does not consider the name (nāma), the image (sthāpane), or the causes which constituted it (dravya). The fact that a cowherd is called India does not make him loud of the heavens. An image of a king can not perform the functions of a king. The causes which exist in me now and will necessitate my being born hereafter with a different body can not enable me to enjoy that body now

These four kinds of Pramina seem to refer to those in the Nykya Sitra of the Handu lorgenn Absentida Gautanas But the same four kinds are also referred to as sub-divisions of Hete in the Sthonange Sitra of the Jamas, p. 309, published by Dhanapat Sing and printed in Calcutta

¹ मेगमसंग्रहस्यवदारकोस्त्रवस्या वयाः ॥ १-३४॥

26. Sabda, the verbal, is the method of correct nomenclature.

Sabda

It is of three kinds, viz., Sāmprata, the suitable. Samahhrrādha, the subtle, and

Brambhata, the such-like. In Sanikrit a jar is called ghata, kumbha or kalasa, and these are synonymous terms. Sümprota consists in using a word in its conventional sense, even if that sense is not justified by its derivation. For example the word "Satiri" according to its derivation. For example the word its conventional meaning as "energy of the such a sense is not justified by its derivation. For example the word its conventional meaning as "energy of the such discovery." but the conventional meaning as "energy of the such discovery of the such as the such as the most appropriate. Exambidate, consists in applying to things such name only as their actual condition patients. Thus a man should not be called Satra (strong), unless he actually possesses the Sats (strength) which the name runles.

(Tattvárthádigama-sátra p 32)

I Ilmieviti in his blance on 1 35 observes -

यथार्थिभिक्षानं स्थ्यः। नामादिषु प्रसिदपूर्व्याच्यस्याद् चर्थे प्रत्ययः साम्प्रतः ससुचर्षेषु चरक्रमः समस्मिद्धः। बद्धनार्थयोत्त्रकृत रति ॥

CHAPTER II.

THE HISTORICAL PERIOD (COMMENCING FROM 453 A.D.).

THE WRITTEN RECORDS OF THE JAINAS.

27. The teachings of Mahāvira as contained in the Jama Jogamas are said to have been handed down by memory for several centuries until in Vira. Sanivat 880 or A D 453, they were codified in writing by Devardh (Jama) otherwise known as Kamasa, at a council held at Valabhi. According to this theory the authentic history of the Jamas Interature commence from 453 A D, and all that preceded that period is to be regarded as merely traditional.

SIDDHASENA DIVĀKARA (ABOUT 533 A.D.).

- 28 The first Jama writer on systematic logic, during the historical period, appears to be Siddhasena Divakara. Before his time there had not perhaps existed any distanct treatise on Jama logic, its principles having been included in the works on meta-physics and religion. It was he who for the first time laid the foundation of a science called Logic (N quigd) among the Jamas by compiling a treatise, alled Day Newymarkara, in 29 short stansies.
- ¹ Vide Dr. Klati's Pattāvali of the Khantaragaechu in the Indian Autquary, Sept. 1882. Vol. XI, p. 247. and Dr. Jacobi's Kalpasūtra, Introduction, p. 16. Sec. also. Vinaya Vinaya Gani's commentary on the Kalpasūtra which quotes the jollowing text.—

वस्तिषुरीसं नगरे । देवड्डि पन्ड स्थलसंबर्डि । एसं कामस स्टिड्ड

पुण्यानम्। काष्ठः नदस्य चसी चान वौराउत्तः ॥

(Nukhabodhikā Tīkā to Kalpasūtra, p 433, printed in Kathiwar by Hira Lal Hamsarāja)

In Devardhi Gam's redaction of the Kalpasütra (vide Dr Jacobi's edition of the Kalpasütra, p 67) we read —

Samanassa bhagavao Mahāvīrassa jāva savva-dukkha-ppahīnassa navavāsasayām vikkamtam dasamassa ya vāsa-sayassa, ayam asī me samvaochar kāle vaccha iti (148)

2 Vid No 741 in the list of MSS, purchased for the Bombay Government as noticed by Peterson in his 5th Report, p 289 A manuscript of the Nyiyivatara with Viviti was procured for me from Bhavanagara, Bombay, by Muni Dharmavijaya and his pupil Sr Indravijaya.

29. Siddhasena Divākara is also the famous author of the Sammattarka-stitra which is a work in Präkrta on general philosophy containing an elaborate discussion on the principles of logic. This author, who belonged to the Svetāmbara sect, has been mentioned by Prady uman Sun (g-g) in its Vicara-sāraprakaraga! and by Jina Sena Sūti in the Adipurāna dated 783. A D.

30. Siddhasena Drakara, who was a pupil of Vridhasväksir, received the name of Kumda-candra's at the time of ordination. He is said to have split, by the efficacy of his prayers, the Langa, the Brakhasing all symbol of Budar in the temple of Mahikāla at Ujaxini, and to have called forth an image of Païsvanikha by resting his Kalyini-nandinestava. He is beheved by Janas to have converted Vikramöditya to James 470 years after the printing of Mahikara, thu S, in 75 B.C.*

31. But Vikramaditya of Ujiami does not seem to be so old as he has been identified by se holars with Yacodharma Deva, king of Malwa who, on the authority of Albeurer defected the Huns at borium is 533 AD. This view of scholars agrees well with the statement of the Chinese pilgini Hwenchisan, who, coming to India in 629 AD. says that a very powerful liver presumably Vikramiditya, regned at Ujiam, 69 years before his arrival there. Moreover, Varilambirta, who was one of the mine Genis at the court of Vikramiditya, is known to have fived between 805 AD, and 587 AD. b. its threefore very mobable that.

[।] पंचेत य वरिसम्रह भिद्यमेषद्वायरो य अथपयङ्गे।

क्ष्मर वीस्डिर सङ्घाषक चळ्ळारकिस्प्रक ॥ १९ ॥

(Virāja-sāra piakarana, noticed by Peterson in his 3rd Report, p. 272.)

2 Cf. Prabhāvakacautra VIII. V. 57

3 For other portrudiers about Si kilhasena Divikara see Dr. Klutt's Pattivali of the Khaustaragaceia in the Indian Autopurgy, Vol. XI Sou. 1882, p. 247. Volc also Dr. R. G. Bhandarkar's export on Sanskett. MSS, dumg B883-84, pp. 181, 446. Also the Padamida entificiant translated by Mr. Tawney in the Bibliotheca Indica series of Calcutta, pp. 10-14.

* Vide Beal's Buddhist Records, Vol. II, p. 261

b Vandamidian chose Saka 427 or AD 505 as the initial year of his astronomical calculation, showing thereby that he hved about that time.

• सप्राप्ति वेदसंख्यां नककालसमाध्य चैन्द्राखारी।

सप्ताच वद्सका नककालनपास्य चन्छकादा । चर्वास्तिते भानौ यवनपुरे सौस्य दिवसादो ॥ = ॥

Pañcasıddhäntiki, chap 1, edited by Dr G. Thibaut and Sudhikara Dvivadi.

Vide also Dr. Thibaut's Introduction to the Pancaeiddhantika, p. xxx.

Vikramādītya and his contemporary Siddhasena Divākara lived at Ujiami about 533 A D. I am inclined to believe that Siddhasena was no other than Krapanabr'i (a Jaima sage) whois traditionally known to the Hindus to have been one of the nine Gems that adoured the court of Vikramādītva.

32. The Nyayawataia written in Sanskiit verse gives an exposition of the doctrine of Pranana (sources of valid knowledge) and Naps (the method of comprehending things trom particular standpoints).

33. Pranana is valid knowledge, which illumines itself as well

34 Indirect valid knowledge (Parok-a) is also of two kinds
(1) interpres (langequa) and (2) verbal

Vehal T-timony (1 interence (1 interence (1 interence)) and (2) verbal testimony is the knowledge devisionay (Södod). Verbal testimony is the knowledge from stripture. Suppose a young man coming to the side of a river cannot assertian whether the river is fortable or not, and inmediately an old experienced man of the locality, who has no emanty against him, comes and tells but the river is easily tortable: the word of the old man

धन्ममारिः स्ववकोऽमरिन्दः शङ्क वैतासभट्ट वटसर्धर कास्त्रिदामाः । ख्याता वराडमिडिंग स्वतेः सभावां रस्नानि वै वरद्यि नैव विक्रमसूर्॥

(Jyotarvidabhaisna)

भगवञ्चावितं तम् सुभद्रेच निवेदितस् ।

In the Pancatantra and other Brahmanic Sanskut works as well as in the Avadānakaipalatā and other Buddhist Sanskut works the Jama asceties are michanical as Kasabanaka.

> कुमा कपवकः कियमभूद देवनिषकुकः॥ १ ॥ तस्य कर्षक्रमां वैक्ति सुभद्रो यदि महिरा। तस्य कपवस्यां त्यक्राति नमवादरात्॥ १२॥

(Avadānakalpalatā, Jyotiskāvadāna)

¹ The nine Gems are ---

is to be accepted as a source of valid knowledge called personal testimony or Laukika Sābda. Scripture is also a source of valid knowledge for it lays down injunctions on matters which baffle perception and inference: for instance, it teaches that misery is the consequence of vice. Knowledge derived from this source is called scriptural testimony or Sāstraja Sābda. Scripture is defined as that which was first cognised by a competent person, which is not such as to be passed over by others, which is not incompatible with the truthis derived from perception, which imparts true instruction and which is profitable to all men and is reventive of the evil bath. I

35. Inference (Anamone) is the correct knowledge of the major reference (Stadyn) derived through ininference middle term (Hite, reason, or Lingu, sign) which is inseparably connected with it. It is of the knowledge of the sake of the sake of the sake of the knowledge of the sake of the sake of the sake of the sake of Q2 inference for the sake of others (Partificanamona) and

- 36 The first kind is the inference deduced in one's own mind after having made repeated observations. A man by repeated observations in the kitchen and elsewhere forms the conclusion in his mind that fire must always be an anteredent of smoke Afterwards, he is not certain whether a hill which he sees has fire on it or not. But, nothing smoke, he at once brings to mind the mesparable connection between fire and smoke, and concludes that there must be fire on the hill. This is the inference for one's own will.
- 37. If the interence is communicated to others through words, it is called an interence for the sake of others. A type of this kind of interence is as follows—
 - The hill (minor term or Pak-a) is full of fire (major term or Sādhya) ,
 - (2) because it is full of smoke (middle term or Hetu),
 (3) whatever is full of smoke is full of fire, as, e.g., a kitchen (example or Destanta):
 - (4) so is this full of smoke (application or Upanaya)
 - (5) therefore this hill is full of fire (conclusion or Nigamana)

38 In a proposition the subject is the minor term (Paksa) and the predicate the major term (Sodhya). The minor term is that with which the connection of the major term is to be shown. In the proposition

े चाप्तोपज्ञसम्बङ्गासदृष्टेद्दिशिशेषकम् । तच्चापदेशदान् मार्थे साक्षेकापदशङ्कस् ॥

(Verse 9, Nyāyāvatāra).

"the bill is full of fire" the hill is the minor term and fire major term. The middle term (Hetu) is defined as that which cannot occur otherwise than in connection with the major Thus in the proposition "the hill is full of tire because it is full of smoke " smoke is the middle term which cannot arise from any other thing than fire which is the major term. The example (Distanta) is a familiar case which accurace the connection between the major term and the middle term It is of two kinds (1) homogeneous Sadharmun, such as "the hill is full of fire because it is full of smoke, as a kitchen," and (2) heterogeneous (Vaidharmua) which assures the connection between the middle term and major term by contrarg'y, that is by showing that the absence of the major term is attended by the absence of the middle term, such as "where there is no fire there is no smoke as m a labe"

39 In an interest for the sake of others the minor term (Paksi) must be explicitly set forth, otherwise the reasoning might be insumderstood by the opponent, e.g. This hill has fire because if his smoke.

This instance, if the minor term is omitted, will assume the tollowing form

Having fire. | Because having smoke.

Here the opponent might not at once recollect any instance in which fire and smoke exist in union, and might mistake a lake for such an instance. In such a case the whole reasoning will be misunder-stood.

40. If that of which the major term or predicate is affirmed is opposed by evidence, the public opinion, one's own statement, etc., we have that which is known as the fallacy of the minor term (Paksābhāsa) of which there are many varieties

The semblance or fallacy of the minor term (Paksābhāsa)
Fallacy of the minor anses when one attributes to it as a

Fallacy of the minor proved fact that which is yet to be proved, or which is incapable of being proved, or when it is opposed to perception and inference, or

inconsistent with the public opinion or incongruous with one's own statement, thus —

(1) "The jar is animate (pauchalika)"—this is a conclusion

which is yet to be proved to the opponent

(2) "Every thing is momentary"—this is a Saugata conclusion which, according to the Jamas, is incapable of being proved.
(3) "The general (sāmānya) and particular (višcsa) things are

without parts, are distinct from each other and are like themselves alone"—thus is opposed to perception

- (4) "There is no omniscient being"—this is, according to the
- (5) "The sister is to be taken as wife"—this is inconsistent with the public opinion.
- (6) "All things are non-existent"—this is incongruous with one's own statement.
- 41. Inseparable connection (Fysfa) is the invariable accominseparable connection
 major term. In the inference "this
 major term. In the invariable presence of fire
 with emoke, it called Visitio or Inseparable Connection. It is of
- 42. Intrinsic inseparable connection (Antar-vyāpti) occurs when the minor term (pakṣa) itself as the common abode of the middle term (hētu) and major term (sādhya) shows the inseparable connection between them, thus—
 - (1) This hill (minor term) is full of fire (major term):
 - (2) because it is full of smoke (middle term).

two kinds · (1) Intrinsic and (2) Extrinsic.

- Here the inseparable connection between fire and smoke is shown by the hill (minor term) in which both of them abide.
- 43. Extrinsionseparable connection (Bahir-vyāpti) occurs when an example (drsāmta) from the outside is introduced as the common abode of the middle term (hetu) and major term (sādhya) to assure the inseparable connection between them, thus—
 - This hill is full of fire (major term).
 - (2) because it is full of smoke (middle term).
 - (3) as a kitchen (example).
- Here the reference to the kitchen is no essential part of the inference but is introduced from without as a common instance of a place in which fire and smoke exist together, and so it reaffirms the insenarable connection between them
- 44. Some logicians hold that, that which is to be proved, that is, the major term (sādhya), can be established by intrinsic inseparable connection (Antarvyāpti) only hence the extrinsic inseparable connection (Bahir-vyāpti) is superfluous.
- 45 The semblance of reason or fallacy of the middle term (Hetvābhāsa) arises from doubt, misconception or non-conception about it (the
- middle term). It is of three kinds —

 (1) The unproved (Asiddha): This is fragrant because it is a sky-lotus.
 - Here the reason (middle term), viz., the sky-lotus, is unreal.
- (2) The contradictory (Viruddha) "This is fiery because it is a body of water."

Here the reason alleged is opposed to what is to be established.

(3) The uncertain (Anaikāniika): "Sound is eternal because it is always audible."

Here the reason or middle term is uncertain because audibleness may or may not be a proof of eternity

46. The fallacy of example (Destantabhāsa) may arise in the Fallacy of example from a defect in the middle term (held) or major term (estdhya) or both, or from doubt 45.71.

47 Fallacies of the homogeneous example (Sādharmyadrstāntābhāsa) are as follows:—

(1) Inference is availed (major term) because it is a source of

knowledge (middle term), like perception (homogeneous example). Here the example involves a defect in the major term (sādhya), for percentago is not uvalid.

(2) Perception is invalid (major term), because it is a source of raid knowledge (middle term), like a dream (homogeneous example).

Here the example involves a defect in the middle term (hetu), for the dream is not a source of valid knowledge.

(3) The omniscient being is not existent (major term), because he is not apprehended by the senses (middle term), like a jar (homogeneous example).

Here the example involves a defect in both the major and middle terms (\$\alpha and hetu\$), for the jar is both existent and apprehended by the senses.

(4) This person is devoid of passions (major term), because he is mortal (middle term), like the man in the street (homogeneous example)

Here the example involves doubt as to the validity of the major term, for it is doubtful whether the man in the street is devoid of passions.

(5) This person is mortal (major term), because he is full of passions imiddle term), like the man in the street (homogeneous example).

Here the example involves doubt as to the validity of the middle term, for it is doubtful, whether the man in the street is devoid of passions.

(6) This person is non-omniscient (major term), because he is full of passions (middle term), like the man in the street (homogeneous example).

Here the example involves doubt as to the validity of both the major and middle terms, for it is doubtful whether the man in the street is full of passions and non-omniscient.

It is stated in the Nyāyāvatāra-vivṛti that some unnecessarily lay down three other kinds of fallacy of the homogeneous example (Sādharmyadysāntābās), viz.—

(1) Unconnected (Anancyaya), such as . This person is full of passions

(major term), because he is a eneater (middle term), like a certain man in Macadha (evernole) Here though a certain man in Macedha is both a speaker and full of

passions, yet there is no inseparable connection between "heing a speaker" and "hours full of passions."

(2) Of connection unshown (Annuder Stansons) such as ---Sound a non-sternal (major term), because it is produced (middle term).

as a usr (example) Here though there is an insenseable connection between "nyoduced" and "non-eternal," yet it has not been shown in the proper form as —
"Whatever is produced is non-eternal as a sar"

(3) Of inverted connection (Vanaritäniana), such as -Sound is non-eternal (major term), because it is produced (middle term)

Here if the inseparable connection (rulait) is shown thus— "Whatever is non-eternal is nowlined as a jar." instead of-

"Whitever is produced is non-elernal as a ser" the example would involve the follow of invested sympostion

48. Fallacies of the heterogeneous example (Vaidharmusdestantabhasa) are of six kinds thus --

(1) Inference is invalid (major term), because it is a source of knowledge (middle term) whatever is not invalid is not a source of knowledge as a dream (heterogeneous example)

Here the example involves in the heterogeneous form a defect in the major term (sadhua) for the dream is really invalid though it has been cited as not invalid

(2) Percention is non-reflective or nirvikalpaka (major term). because it is a source of knowledge (middle term), whatever is reflective or savikal paka, is not a source of knowledge, as interence (heterogeneous example)

Here the example involves in the heterogeneous form a detect in the middle term (sadhana) for inference is really a source of knowledge though it has been cited as not such

(3) Sound is eternal and non-eternal (major term), because it is an existence (middle term) whatever is not eternal and noneternal is not an existence, as a rar (heterogeneous example).

Here the example involves in the heterogeneous form a defect in both the major and middle terms (sadhua and sadhana), for the jar is both "eternal and non-eternal" and "an existence."

(4) Kapila is not omniscient (major term), because he is not a propounder of the four noble truths (middle term), whoever is omniscient is the propounder of the four noble truths, as Buddha (the heterogeneous example).

Here the example involves in the heterogeneous form a doubt as to the validity of the major term (sadhya), for it is doubtful whether Buddha was omniscient

(5) This person is untrustworthy (major term), because he is full of passions (middle term) whoever is trustworthy is not full of passions, as Buddha (heterogeneous example)

Here the example involves doubt as to the validity of the

middle term (hetu), for it is doubtful whether Buddha is not full of passions.

(6) Kapila is not devoid of passions (major term), because he did not give his own flesh to the hungry (middle term) whoever is devoid of passions did give his own flesh to the hungry, as Buddhu (heterospecies example)

Here the example involves doubt as to the validity of both the major and middle terms (sādhya and sādhana), for it is doubtful whether Buddha was devoid of passions and gave his own flesh to the hungry

It is stated in the Nyāyāvatāra-vivru that some unnecessarily lay down three other kinds of fallacy of the heterogeneous example ($\bar{V}nulharm_{qa}$ $dr(\bar{u}nulhahara)$, ta = -

(1) Unseparated (Arrat etc). This person is not droud of passons (major term), because he is a speaker (maddle term) whoever is devoid of passons is not a speaker, as a piece of slow (heterogeneous example). Here though a piece of slow is both "devoid of passons" and "not

a speaker." yet there is no invariable separation (myatereka vydphi) between "dovud of passions" and "a speaker."

Oi separation unshown (Apradarenavystireka)
 Sound is non-et-rual (major term), because it is produced (middle term);

as other (example).

Here though there is an invariable separation between "produced"

Here though there is an invariable separation Letween "produced" and "eternial," yet it has not been shown in the proper form, such as "Whitever is non-non-eternial is not produced, , g, ether" (3) Of continury separation (Vious tar restorts).

Sound is non-eternal (major term), because it is produced (middle term) whatever is not produced is non-non eternal, r.a., other (example)

whitever is not produced is non-non-aternat, eg, ether (example). Here the example has been put in a contrary way, for the proper form should have been Whatever is non-non-eternal is not produced, eg, ether."

49 Refutation (Dū-ama) is the pointing out of defects or fallacies in the statements of the opponent in any of the forms enumerated above. The semblance of a refutation (Du-amābhāsa) is the contrivance to allege defects where there are no defects at all

50. The immediate effect of Pranana (valid knowledge) is the removal of ignorance. The consequence of the transcendental perception (Pāranārhila Prātypiksa Pranāna) is bliss and equammity consisting in salvation (Moksa or final emancipation) while that of the other kinds of Pranāna (direct and indirect knowledge) is the faculty which they afford us to choose the desirable and revect the understable thines.

51. Naya is the method of comprehending things from particular Naya or the method standpoints. Thus we may conceive of comprehending things rose either as a flower possessing the

from particular stands from particular stands points at thing possessing attributes which are peculiar to the rose as distinguished from other flowers. The

peculiar to the rose as distinguished from other flowers. The Naya is of seven kinds naigama, samgraha, vyavahāra, rjusūtre, śabda, samarhirudha, and evarabhuta.

52. Knowledge which determines the full meaning of an object through the employment, in the scriptural method, of one-sided nayas, is called Syndesde-drula It is the perfect knowledge of things taken from all possible standpoints. Thus a thing may be, may not be, both may or may not be, etc., according as

The soul (Jiva) is the knower, the illuminator of self and non-self, doer, enjoyer, undergoes changes of condition and is self-conscious, being different from the earth, water, etc.

This system of Pramana and Naya, with which all of us are familiar, and which serves to perform all practical functions. has no beginning and no end.

SIDDHASENA GANT (600 A D)

53. Siddhasena Gapi, who belonged to the Svetāmbara sect, was the author of a commentary on Unissvatis Tattvarthā-thīgama-sētre called Tattvārthatttā, in which the logical principles of commentary of knowledge, and Knowledge that the state of commentary of the state of commentary of the state of commentary of the state of the st

SAMANTABHADRA (600 A.D.).

54. Samantabhadra, who belonged to the Digambara sect of Southern India, was the famous author of a well-known com-

1 A palm-leaf manuscript of the Tattvarthaţika in the temple of Săntiatha, Cambay, has been noticed by Peterson in his 3rd Report, nn 83-8a

² ताबादरकोऽनयनः सब्यावनमेमुदीकवऊणा**यः**।

तजार्थभासकीकामिमां सभात् चित्रमेनग्रवः ॥ ७

(Tattvärthatikä, noticed in Peterson's 3rd Report, p 85)

3 Simhasuri is identified by Peterson with Simhagiri who was a contemporary of Vikramaditys.

(Peterson's 4th Report, pp. cxxxi

and exxviii.)

Muni Dharmavijaya and his pupil Indra-vijaya tell me that Siddhasena Gani was a contemporary of Devardhigani Kamasramana,

mentary on Umāsvātis Tattvārthādingama-sūtra called Gandhahasti-mahābhāṣya. The introductory part of this commentary is called Devägamastotra' or Āptamlmāfnsā, and is replete with discussions of logical principles besides a review of the contemporary schools of plincophy including the Advata Vāda.³ The 'ptamlmāńsā has been cited by the Hindu philcoopher Vācaspath Mira' in explaining Saukaricārya's criticism of the Syadvāda doctrine in the Vedānta-sūtra. 55. Samantabhadra, who was styled a Kay and whose works

were commented on by Vidyānanda* and Prabhācandra, was also the author of the Yuktyanuśasana, the Ratnaka andaka (also called Upāsakādhyayana), the Svayambhē-stotra, and the Caturvin-

who flourished 980 years r ter the stream of Mahavita Vide also UvEsagadasão edited by A. F. R. Hoernie, Appendix III, page 50.

1 In the Pandavapurana he is extelled as the author of the Devagam totra -

समनाभद्रो भद्राची सातु भारतभूषयः

देवाममेन येनाच यक्ती देवाममः कतः ॥

(Pandavapurina, noticed in Peterson's

थ चहुँ तेवानापचेऽपि हहो; सेदी विद्याते। सारवायां जिल्लालाच जैनं जन्मान प्रजावते ॥ २॥ ॥

स्मात् प्रजायते ॥ २॥ ॥ (Antemimärinei verse 24)

3 Vācaspat: Miśra in his Bhāmati-tikā on Sankara's exposition of the

स्राहादः धर्वेयेकामत्यासात् विष्टत्तचिद्विधे.।

सप्तभन्नवायेची चेयादेवविज्ञेषकत् ॥

(Bhāmatī, Bibliotheca Indica, p. 458.)

The same verse occurs in the Aptamimsmsa as follows:--

स्राहादः सर्वेयेकाकत्यागात् कि हक्तचिहिधः।

सप्तभञ्जनवापेच चेवादेव विशेषकः ॥ १०४ ॥ (MSS of the Aplamimämsi, verse 104, borrowed from Mr. Jam Vaidya of

Japur)

Vidyānanda at the closing part of his commentary on the Aptaminims (called Apta-minimsalankṛti-tikā astasāhasri) refers to Samanta-blada thus

विनामेवकनीतिव्रक्तिसरितः प्रेकावतां सीविताः

सदाचेऽप्यकसङ्गीतिदविराससावेगावैदातः।

स योखामि समनाभद्र यतिश्वत् ब्याब् विभुभीनुमान्

विद्यानन्दक्षप्रदोऽनवधियां साहादमार्गायवीः ।

(Folio 218, Aptamimamsalankṛti-ṭikā, Govt Collection, in the Asiatio Society of Bengal, No 1525.) sat-jina-tuti. He is mentioned by Jina Sena in the Adipucina composed about \$38 A D, and is referred to by the Hindu philosopher Kumarla: Kumarla, a contemporary of the Buddhast Inguena Dharmakirti, is generally held to have hved in the 7th century A D. Samantabhadra is supposed to have flourished about 600 A D.

50. The Jpta-minämäs consists of 115 stanzas in Sauskiri, dvuded into the chapters called Paracehota, in the course of which a full exposition of the seven parts of the Sgād-aādu or Sapta-bhaag-nagy has been given. The first and second parts of the doctrine, viz. Sgād-aat ("may be, it is."), and Sgād-aādu or may be, it is."), and Sgād-aādu or may be, it is."), and Sgād-aādu or hand of the sgad-aat ("may be, it is not."), have led to most inverseling discussion of the relation between ast, that is, bhāw or revisence. and aād; (that is, abhāwa or novervisence.

57. Non-existence (Abbitus) is divided into four kinds (1) antecedent non-existence (prabbidus), e.g., a lump of clay becomes non-existent as soon as a par is made out of it, so the par is an antecedent non-existence (prabbievam-labiara), e.g., the lump of clay is a subsequent non-existence (prabbievam-labiara), e.g., the lump of clay is a subsequent non-existence with reference to the part of clay is a subsequent non-existence with reference to the part of clay is a part of the property of the property of the part o

Prabhāca dra m his comment ay on the Ratnakarandaka (or Upā-sakādhyayan) observes —

मेनाङ्गानसभी विनाङ्गा निष्ण् भवाकचेतोतर्त सम्भग्नानमर्दाङ्गाभिः प्रकटितः सामारमानोऽविष्णः स वीश्यकरण्यकासस्त्राभिः संकृतिर्द्धापको जोसादेव सम्माभदम्मियः वीसत्त्रप्रभव्यक्तिः ॥

> (Upis kādhyayana with the commentary of Piabhācandia noticed in Peterson's 4th Report, pp. 137-38.)

¹ Vide Dr. R. G. Bhandarkar's Report on Sanskrit MSS. during 1883-84, p. 118, and J B B.R.A S, for 1892, p. 227

श्रीकेशसे पदार्थानासभावानासम्बद्धात् । चर्चाककमनाद्धस्मसः क्यसभावकम् ॥ ८ ॥ बार्धाक्षसमादि कात् प्रात्मभावकम् ॥ ८ ॥ प्रश्लीकस्म संस्थाक्ष प्रवृद्धस्मत् । अस्ति । ॥ चर्चाककं तरेलं झादसार्थाच्यतिकने । कार्याक्षसं तरेलं झादसार्थाच्यतिकने । कार्याक्षसं तरेलं झादसार्थाच्यतिकने । instance, if the antecedent non-existence is denied, action and substance are to be supposed as beginningless, while on the denial of the subsequent non-existence, they become endless, and in the absence of mutual non-existence they become one and all-pervading, while on absolute non-existence being denied they are to be supposed as existing always and everywhere.

- 58 In the same way on the supposition of nere non-existence to the entire exclusion of existence, it becomes impossible to establish or reject anything fence it is non-existenti. If on the other hand existence and non-existence, which are incompatible where he other, are amultaneously ascribed to a thing, it becomes independent of the properties of
 - (1) A thing is existen. -from a certain point of view
 - (2) It is non-existent -from another point of view
 - (3) It is both existent and non-existent in turn—from a third noint of view
 - (4) It is indescribable (that is, both existent and non-exis-
 - (5) It is existent and indescribable—from a fifth point of view

 (6) It is non-existent and indescribable—from a sixth point
 - (6) It is non-existent and indescribable—from a sixth poin of view
 - (7) It is both existent and non-existent and indescribable
 from a seventh nont of view

AKALANKADEVA (ABOUT 750 A D)

59 Akalanka, otherwise knownas Akalankadeva or Akalanka, candra, was a famous logician who belonged to the Digambara serf. He was designated as a Knor³ (port)—a trile of special lionour given to writers of repute. He wrote a commentary on Samantabhadra's Aptaminists called Asta satt's which is a

स्थावैकाकप्रकेशिय भाषाप्रस्ववादिनाम् । स्रवेश्ववस्यासम्बद्धाः न केन पाधनस्वयस् ॥ १२ ॥ विराधाञ्चोभयेकाळा स्थादादस्याय विदिधासः ।

धना चर्ते का के;प्रक्रिमां ना चिमित युक्ते ॥ ११ ॥ कर्याचके स्टेनेस्ट कर्याचर स्टेन नत् । तथाभवस्य स्टंच खुपनामा सर्वमा ॥ १४ ॥

(Aptamimāinsā, MSS, verses 9-14, lent to me by Mr Jam Vandya of Jamur)

1 For an explanation of the term "Kavi" vide R. G. Bhandarkar's Roport on Sandark MSS, during 1883-84, page 122.

² A manuscript of the Asta-Sati was kindly supplied to me by Mr. Jam. Vaidya o. Japur early in 1997 most precious work on the Jaina philosophy dealing mainly with logic. Mankyanandi's Pariksamukha-estra (q,v,) was based on another work on logic, called Nyāya-vnnieaya, written by Akalanka, to whom the following works are also attributed:
Laghiyastraya, Akalanka-stotra, Svarūpa-sambodhana and Prāyašetra. Laghussmantabhadra i in ha Asta-shisari-visama-pada-tātparya-ṭikā calls Akalanka as Sakala-tārkika-cakra-cūda-mass or "the crest-teem of all lociciams".

motion of the cessegen in an objective series and to a legend seconding to which Akslanika was emberrassed in a controversy with a Buddhas anagonist moding that the antagonist was effectively prompted by Mayadevi concealed in a jar, Akslanika sanayon to the controversy that is the controversy that is the controversy prompted by Mayadevi concealed in a jar, Akslanika sanayon to be controversy to the controversy that is the controversy

61. Akalanka, though mentoned along with Dharmakitris as a logican, flourished at a considerably later time He is held to have been a contemporary of Rastraküta king Subhatunga or Krgaarija I. As Krans-raja I, and consequently his contemporary of Tastraküta king Subhatunga or 765 or 783 A.D., Krans-raja I, and consequently his contemporary Akajadas, must kase flourished behat 750 A.D.

VIDVĀNANDA (ABOUT 800 A.D.).

62. Vidyānanda, mentioned by the Hindu philosopher Mādhavācārya, was a Digambara logician of Pātalīputra He was the author of the Āpta-mīmāmsālankṛti, otherwise called Aṣṭasāhasrī, an exhaustire sub-commentary on the Āpta,

1 Vide Aştasāhasri-vişamapada-tatparyatīkā by Laghusamanta-bhadra, noticed by Peterson in his 5th Report, p. 217

चक्तक्षात्रकृष्ट स्वस्ते कल्यतु कृतस्

पारेन साविसा वेन साचारेनी स्टब्सिता ॥

(Pändavapurāna, noticed by Peterson in his 4th Report, p. 157)

े वाचकपुद्धाविरचिनानि सकस्यास्त्रचुड्डामचित्रानि तद्धायेद्ववादीति यद्येयमञ्जलक्ष्मभक्षेत्रीचाद्वित् प्रकरचनेव कि नारस्यते किमनदा द्धापकारसादीपुद-विकास

> (Pramāņa-mimāmsā, by Hemacandra, noticed by Peterson in his 5th Report, p. 148)

4 Vide K B Pathak's article on "Bhartpharı and Kumārıla" ın the Journal of the Bombay Branch of the Royal Assatic Sciency, Vol. XVIII, 1892.

5 Vide R. G Bhandarkar's "Early History of the Decean," 2nd edition, p 78
5 Fide the chapter on the Jaina system in the Sarvadarsana-sam-

graha translated by Cowell and Gough, p. 56

minimes, containing an elaborate exposition of various logical principles. Vidyfanada, in the opening and the closing lines of his Astas-haeri, makes an undirect reference to Samanta-bhadra and Askalanka respectively, while in chapter X of the work he distinctly says that he followed the Astasia of Akalanka in Astasia o

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63. He has in his Astasahasri, criticised the doctrines of the
Samkhya Voga Vaisesika Advasta Mimamsaka and Saugata
Tathagata or Bauddha philosophy, and has also mentioned
Dignaga, Udvotskara, Dharmaktrti, Praiñākara Bhartrhari
Sabarasyami, Prabhakara and Kumarila, Vidyananda was
  I The opening lines of the Asta-sahasri are ---
       वीवरंगावसभिवन्दा समन्तभइस्ट तदोधमदिमानसनिन्दावाचस ।
       गास्त्रावनाररचितस्त्रितोचराप्रभोभांचितं क्रतिरसंक्रियवे स्थास्त्र ॥ १ ॥
 The closure line, of the Astroffications
            यौसदकलक्षणणधरकल विद्यासम्बद्धा अधात ।
            अवसीसांसामंक्रांतरवसायको सतासको व
  The lines in Chapter X referred to run thus -
            योगस्य सम्बद्धितारां समस्य स्टोक्सिक्ट संसेताङ ।
            परसारमार्थविषयासदमाच्यो प्रकाशयति ॥
                        (Astasihasti, MSS., Asiatic Society of Pengal.)
    े युद्ध के भक्त की सिंगाः—
                 भतद्रप पराष्ट्रत वस्त्राभ प्रवेदनातुः
                 मामानाविषयम्भोत्रं सिक्केटाप्रतिप्रितेः।
                                   (Quoted in Astasahasri, chan, I.)
                 श्रधीपयोगेऽपि पुनः खार्च ग्रन्थानयोजनस्
                 चलकी यदापेचेन साहिं। यदहिना भदेता
                                   (Quoted in Astasihaari, chan, I )
       प्रचारतर सोटं वचः —
                 क्रमध्येत्रीतेरेचं स्थान प्रशस्थातमा स्थितः।
                 तलास्थाति पनः पद्माद्य यतः कर्ता प्रतीयते ॥
                                   (Quoted in Astasahasri, chap, I )
                न सोऽस्ति प्रस्थी। सीके यः बस्टानससाहते ।
                 चनविद्यमिवाभाति सर्वे सन्दे प्रतिष्ठितस् ह
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gainifa चवें सब्दे प्रतिद्वितस् । (This verse of Väkyapadiya by Bharthan is quoted in the Astasahasri, ende J.B.B.R.A.S. for 1892, n. 221) otherwise named Pātra Kesari or Pātra Kesari Svāmi who has been praised by Jina Sena in the Ādi Purāna i composed about Saka 760 · or A D 838 He is believed to have lived early in the 9th century A D 8 at Pātalbunta •

MINTENA NANDI (AROUT 800 A.D.)

64. Mäukya Nandi was a Digambara author, whose Paritagamukha-ślaira * or Paritaga-mukha-ślaira * sa standard work on the Jana logic. As his work is based on that of Akalanka, *he must have hved after 750 A D. The catlesst commentary on the Parikas-mukha-ślaira is the Pramera-kamada-martanda of Prablis-candia. Velyšianada, Mankya Nandi and Prablis-candra have been pronounced to be contemporaries * So Mankya Nandi seed pronounced to be contemporaries * So Mankya Nandi seed prohoculosta.

65. The Parkag-mukha-sātra is divided into aix chapters thus (1) the characteristic of valid knowledge (Pomāŭa-swarāja), (2) direct appreleusion or perception (Pratipoles), (3) indirect appreleusion (Pratipoles), (4) the object of valid knowledge (Prasign), (5) the result of valid knowledge (Phala), (6): the semblauces or fallacies (Ibhāān).

े भट्टाकर्सक की पास पात्रकेशितको गुवाः । विकास करवाकता कारावकेशितकोलाः १५०॥

(Adipurana, quoted by Mr K B Pathak, JBBRAS, for 1892, p. 222)

Mr Pathak has quoted Samyaktvaprakāša to show that Vidyānanda and Pātrakesari were identical —

नया क्वोक्रशर्भिके क्यि।शस्त्रापरनाम पानकेसरिस्नामिना बहुत्तं तथ स्थिति तक्कार्यं अवानं स्वयाद्शेनम्। (JBBRAS, for 1892, pp. 222, 223)

2.5 Vide K B Pathak's article on Bhartrahari and Kumārila in J B B R A S , for 1892, pp. 227, 229

4 Fide Brahma-nemidatta's Kathākosa, life of Pātrakesari alias Vidyānanda
5 A manuscript of the Parik-smukha-Sistia was kindly lent to me by

Mr Jan Vardya of Japur (Rapputana), and subsequently another manuscript of the work was procured from the Deccan College, Poons

6 Peterson in his 4th Report, p. 155, notices Parikṣimukham satikam
The Tikis is the 1r meyar-tina-mish or Parikṣimukhamaijikis of Ananta

चक्र स्वची अभी घेष्ट्र भे येन घी मताः न्यायविद्यासनं तसै जमी माविद्यानन्दिने॥ २॥

virva, which open, thus

7 Vuic K B Pathak's article on Bhart; hari and Kumārila in J B B. R.A.S., for 1892, pp 219, 220, 221 Mr. Pathak says that Māṇikya Nandi has mentumed Vidyānands, but in the text of the Parikyā mukha-fástra itself i have not come across any such mention

86 Proming valid knowledge is defined as the knowledge which ascertains the nature of what was Valid knowledge uncertain to one's self. It generally arrang in the form "I know the iar by myselt" which congrets of a subject, an object, an act, and an instrument. Just as a lamp allumines itself as well as the surrounding chiects so the Pramana sets forth the knower as well as the thing known.

67 Pramana is of two kinds (1) direct knowledge (Pealuakea) which arises through the senses etc. and (2) indirect knowledge (Paroksa) consisting of recollection (Smrti), recognition (Pratsubhanana) argumentation (Turka or tha), inference (Anumana) and the secreture (Agama) Recollection is a knowledge

of the form "that" which arises through Kinds of valid knowledge the awaking of impressions thus "that

Devadatta." Recognition is a knowledge which arises from perception through recollection in the forms, "this is that," "this is hike that," "this is different from that," "this is the counterpart of that," etc. thus "this is that Devadatta," "the box grow us is like the cow," the buffalo is different from the cow, "this is a tree," etc. Algumentation is a knowledge of the connection between the middle term and the major term based on the presence or absence of the latter. in the form, "it this is, that is, if this is not, that is not," thus smoke arises only if there is fire, but it cannot arise if there is no fire Inference 1 is the knowledge of the major term arising through the middle term there is fire here because there is smoke. Pervasion 2 or inseparable connection (Fuguti or Amna-

bhava) is the universal attendance of the Terms of a Sylloguen. middle term by the major term in simultaneity or succession thus fire and smoke may abide simultaneously or the latter may follow the former

If the middle term and the major term exist simultaneously. the former is called manua, pervaded or contained, and the latter manaka, pervader or container,

But if the middle term follows the major term, the former is called effect (karua), and the latter cause :karana or hetu). thus fire is the cause of smoke Ordinarily, however, the major term is called sadhua or that which is to be proved, and the middle term is called sadhana or that by which it is to be proved. Sometimes the major term is also called dharma or predicate, and the middle term lirus, mark or sign.

The minor term is called Paksa, the place or locus in which the major term abides, or Dharmin, the subject, thus; "this

[।] साधनात साधाविद्वानसमसामस् ६ € । (Pariksā mukha sūtia).

[े] सच्छासभावित्रमो प्रविवाभावः ॥ ११ ॥ (Pariksä-mukha-sütra).

place is fiery "; "sound is mutable". here "this place" and "sound" are the minor terms. Some philosophers, who divide the middle term (reason) into three phases, dispense with the minor term in an integence.

The middle term (Hetu) is defined as that which is inseparably connected with the major term, or in other words, which cannot come into existence unless the major term exists. For instance, smoke could not come into existence unless the fire existen.

- 69. The middle term or reason (Hetu) is divided as (1) per-Different phases of the combine (upulabelhs), and (2) imperceptable (unupulabelhs). Each of these again may occur in the form of an affilimation (Vulhs) or negation (upulabelhs).
- 70. The perceptible reason in the affirmative form admits of six subdivisions according as it is
 - (i) the pervaded (vyapya)—sound is mutable because it is factitious:
 - (n) an offect (kārya)—this man has got intellect because
 - there are (intellectual) functions in him,
 (iii) a cause (kāraṇa)—there is a shadow here because
 - there is an umbrella ,
 (iv) prior (pūrva)—the Rohini stars will rise for the Krttikas
 have risen
 - (v) posterior (uttara)—the Bharani stars certainly rose for the Krttikas have risen,
 - (vi) simultaneous (sahacara)—the man had a mother for he had a father, or this mange has a particular colourbecause it has a particular flavour.
- 71. The perceptible reason in the negative form admits of six subdivisions as follows.—
 - (1) the pervaded (vyāpya)—there is no cold sensation because of heat
 - (ii) an effect (kārya)—there is no cold sensation because of smoke.
 - (iii) a cause (kāraṇa)—there is no happiness in this man because of the shaft in his heart;
 - (iv) prior (pūrva)—the Roluni stars will not rise at once for the Revati [only] has risen.
 - (v) posterior (uttara)—the Bharani did not rise a moment ago for the Puşyā has risen.
 - (vi) simultaneous (sahacara)—there is no doubt of the existence of the other side of this wall for this side of it is perceived.

- 72. The imperceptible reason in the negative form admits of seven subdivisions as follows
 - identity (svabhāva)—there is no jar here because it is imperceptible;
 - (ii) the pervaded (vyāpya)—there is no Simśapā here because there is no tree at all,
 - (iii) an effect (kārya)—there is no smouldering fire here because there is no smoke;
 - (iv) a cause (kārana)—there is no smoke here because there
 - (v) prior (purva)—the Rohmi stars will not rise in a moment for the Krttikas us not perceptible
 - (vi) posterior (uttara) che Bharani did not rise a moment ago for the Krttikas are not perceptible;
 - (vii) simultaneous (sahacara)—in this even balance there is no bending upwards because it is not perceptible.
- 73 The *imperceptible* reason in the affirmative form admits of three subdivisions thus:—
 - (1) an effect (kārya)—in this man there is some disease because there is no healthy movement in him:
 - (n) a cause (karana)—this man is sorrowful because he has no union with his heloved ones.
 - (iii) identity (svabhāva)—there is uncertainty here because certainty is not discermble;
 - 73. The middle term and the major term are the parts of an inference, but the example (udāharana) is not Nevertheless for the sake of ex-

planing matters to men of small intellect, the example dudfaharasa or defañas), any, even the application (upsnasoga) and the conclusion (nigramana) are admitted as parts of an inference. The example is of two kinds (1) the affirmative or homogeneous (anusya or addharmaga) which shows the middle term as covered by the major term, such as: wherever there is smoke, there is fire, as in a kitcken; and (2) the negative or heterogeneous (equitiveks or wudfaharmaga) by which the absence of the middle term is indicated by the absence of the middle term is indicated by the absence of the most prevent of the contraction of

- 74. Inference is of two kinds, viz., (1) inference for one's own self (spärthänumänn), and (2) inference for the sake of others (parärhänumänn).

 An instance of the latter kind of inference is given below:—
- (1) Sound (minor term) is mutable (major term)—proposition.
 - because it is factitious (reason or middle term);

- (3) whatever is factitious is mutable, as a jar (affirmative or homogeneous example).
- (4) cound is factitions (application)
- (5) therefore sound is mutable (conclusion).

Or

- (3) whatever is not mutable is not factitious, as the milk of a barren woman's breast (negative or heterogeneous example).
- (4) but sound is factitious (application).
- (5) therefore sound is mutable (conclusion)

75. Testimony (.Igama) is a knowledge of objects derived from the words of reliable persons or scripture in virtue of their natural fitness or suggestiveness—e.g., the north pole exists

76. Objects of valid knowledge are either general (sāmānya) or Objects of valid knowledge are either general (sāmānya) or particulat (visesa). The general is of two kinds. (1) homogeneous (tirjuta), meluding many individuals of like nature

as, the "cow" is a general notion which signifies many indeviolat cows as Sabala, Khamba, Mambha, etc. and (2) heterogeneous (\$\tilde{u}\$rd\tilde{u}\$asial_1, including many individuals of dissimilar nature, as, "gold" is a general notion computing a baseline necklace, ear-ring, etc. The particular is also of two kinds (1) relating to kinds; eggetrickla, eg , evos, buffalo, elephana kinds of are four particular things distinguished from one another, and cl2 relating to action such as biossure. Now, etc. excurrenced

by the soul
77. The result or consequence of valid knowledge is the cessaResult of valid knowtion of ignorance enabling one to choose
ledge the desirable and reject the undesirable

78 Fallacy or semblance consists of the knowledge of that Various kinds of Falla- which is different from the real thing lt is of many kinds, such as the fallacy—

- of perception (pratyaksābhāsa), e.g.—to mistake a post for a man;
- (2) of recollection (smaranābhāsa)—in trying to recollect Jinadatta io say. "O, that Devadatta":
- (3) of recognition (pratyabhi)nānābhāsa)—on seeing a greyhound to say "this is a tiger",
- (4) of argumentation (tarkābhāsa)—" whoever is his son must be black".
- (5) of the minor term (paksābhāsa) "sound is impermanent". This is a fallacy of the minor term according to the Mimāmsakas, loj they do not attribute.

impermanency to sound; or fire is not hot because

(6) of the middle term or reason (hetvābhāsa)—sound is eternal because it is factitious.

(7) of example (drstāntābhāsa)—sound is eternal because it is corporeal, like a jar,

(8) of verbal testimony (hypanabhasa)—"there is a heap of sweetmeats on the side of the river, run you boys", "there are a hundred elephants on his finger", "the Jamsa are allowed to eat in the might" [as a fact they are not so allowed according to their sempture]

79. Māṇkya Naudı nr.th. Pariksāmukha-sūtra (chapter vi. aph. Rederences to contem \$65-571 has mentioned the Laukāyatika, osoply.

Jaminiya, etc. In the 3rd chapter of the work he has alluded to—"a certain philosopher who maintaining three phisses of the reason or middle term (hetu) dispersess with the minor term (neks).

80 He concludes his work by referring to it as a mirror through which a man can see what is to be accepted and what rejected.

Prabhā ('andra (about 825 A D.)

81 Prabhā Caudra styled a Kaw, a member of the Dıgambara sect, was the author of the famous logical treatise called the Prameya-kamala mārtanda, the eacliest commentary on the Pariksāmukha-sūtra of Māmkya Nandi. He was also the author of the Nyāya-kunuda-candrodaya (or briefly Candrodaya), a commentary on the Laghivastraya of Akalanka He has in his Prameya-kamala-mārtanda mentioned Bhazayan Ubayaras.

मध्याविनाभाविलेन निवितो चेतः॥१०॥

के। या विश्वा चेत्रमुक्का समर्थयमानी न पण्यति ॥ ३१ ॥

(Parīkyāmukha-sūtra, MSS, lent to me by Mr Jam Vaidva of Japur)

े परीकामुखमा**दर्भ' दे**वोपादेशमञ्जयेः।

संबिद्दे नाहकी वासः परीकादसवयु संधान् ॥

(Parikṣāmukha-edītra, chap. VI, MSS. lent to me by Mr Jam Vaidya of Japur) Sabarasvām, Bhartrhar, Bāṇa, 'Kumānla,' Prabbākara, Dīgnāga, Udyotakara Dharmakirti, Vidvānanda and others. Ihimself has been mentoned by Ims com posed about of the property of the propert

MATLANADIN (ABOUT 827 A.D.).

82 He belonged to the Svetāmbara sect and was the famous author of a commentary on the Buddhist longest treatuse Nyāyabindruikā called Dharmottara-tappanaka. According to a Jaina legand, Malla was the son of King Stladitya's sister. He was called vādis or logician, because, having vanquished the Buddhists in a dispute, he ro-established the Jaina fatal do brought to its former glory the great figure of Admātha on Monnt Satrnijava (in Kalliwa King).

83 A palm-leaf manuscript of the Dharmottara-tippanaka

1 Prabhā Candra has quoted the following verse from Bāṇa's Kādam-

रजीक्षे कमानि एक्षश्चरि कितौ प्रकानां प्रकृषे तमस्युष्टे । क्षजाय समस्यिति-नाम-चेत्रवे क्षणिस्यास्य किरुकाकाते तसः ।

> (Pramoya-kamala-mārtanda, Deccan College, MSS, p 21a, quoted by Mr. K B Pathak in J B B R A.S., for 1892, p 221)

2 Prabha Candra refers to Kumarıla otherwise called Bhatta thus —

तवा चर्यापत्तिरीय प्रमाबाकर सङ्गचयं चार्यापतिरीय दृष्ट पुतो या चये। स्वया नीयम्पने रत्यस्यायेक्समा, कुमारिकोऽपि स्तरेव आधकारवची खाचडे।

(Prameya-kamala-mārtanda, quoted by Mr. K. B. Pathak in the J.B. B.R.A.S. for 1892. p. 227)

8 In the Adı Purana Prabha Candra is thus mentioned .-

चन्द्रांग्रग्नथयसम् प्रभाचन्द्र कविं सुदे। सत्ता चन्द्रोदयं वेन सददास्त्रादिसं जनत् ॥ ४०॥

(Quoted by Mr K B Pathak in JBB.RAS, for 1892, p. 222)

On p 227 of the same journal the date of the Adaptrens is fixed at Saka 760 or 838 A.D.

* Peterson 4, pp 3-4, m which is mentioned the logend from the Pra-

bandhacintimani (Ramacandra's edition, Bombay, p. 273).

६ति वक्षीतर्दिण्यको जीमक्याद्याचाळाळते वतीयः परिचेदः समाप्तः सङ्ग्रहं स्वाधीः ।

is preserved at Anhilwad Patan and is said to be dasked Samvat 1231 or 1174 A.D. According to the Prabhāvaka-cantra i Mallavādin was also the author of a Padmacaritra and lived in Vira Samvat 884 or 357 A.D. But this is impossible as Dharmottara (qr.), on whose Nyayabindutikā Mallav-din wrote Tippanaka, lived about 837 A.D. On the other hand Mallavādin is mentioned i by Hem Candra Sūr who hived during 1083—1172 A.D. It seems therefore probable that the year 884 in which Mallavādin lived does not refer to Vira Samvat, but to Vikrama Samvat. On that supposition Mallavādin lived in 827 A.D. and was a contemporary of Dharmottara.

PRADVIMNA SÜRI (ABOUT 980 A.D.).

84 He 'belonged to the Rājagaccha of the Svetāmbara sect. In Mānikyacandra's Pār'vanātha-caritra, his prowess in logical discussions is referred to in the following terms.—

"There was born the preceptor Pradyuman Sur—the first healer of daease of the world—wio entrely removed all corruptions from the body of men (or detected all defects in disputation, committed by men) and who, using sharp logical expressions, made his relevant opponents to sweat and thereby to be rured of the fewer of mrde."

स्वत् १२६१ वर्षे भाद्रपद् ग्रुद् १२ रती चारोड जनावक्रियास वाक्रय यः दाचक्रमुतयः चाचकेन भक्षींच भक्षीतर ठिप्पनके लिखापितसः ॥

(Noticed in Peterson 5, App. p 3.)

1 Vide Klatt, Vienna Oriental Journal, Vol. IV, p. 67.

ै चनुसद्वादिनं तार्विका । नक्षादन्ये चौना इत्यर्थः ।

(Siddha Hema Sabdānusāsana Brhat Tīkā, 2-2-39).

71ks, 2-2-39).

8 For further particulars about Pradvumna Süri ses Peterson's 4th Report, p Ixxix.

्रपुंत्री विषय्त्री विवारणिक्यं निर्देशनुमूख्यं कायाः शम्पूर् भागस्यभित्यः शदाबद्धरित्ये । वेव केदमा पद्मा नरकां नकांत्रम्कः भारतीं वादीमाः परिकारियो वन्तरं दर्शम् रेत्यानिनाः ॥ » ॥ विस्त्रमारपामात्रमेद्दार्थः नार्शे । सः प्रत्येषं वन्त्रस्य जनतक्यसः उतः ॥ ॥ ॥ वीराजनातिमारे राजनम्बद्धरेवनारिकः । स्वरिर पद्मावद्याल्य पूर्वे गार्शेत्राभ्यः । एन ॥ 85. In the same work reference is made to his victory over the Digambans of Veskaparts in the presence of the king of that province. He delighted the kings of various countries by no fewer than eighty-four trumphs in discussion. He was eleventh in secent from Manklyacandra Suri, who wrote his Parkvandtha-cartra in Samurat 1276 or 1219 A.D. Pradyumna must have flourished about 980 A.D. for he was the preceptor of Abhavaders, Stri (a.v.) who lived a huttle before 1039 A.D.

ABHAYADEVA SCRI (ABOUT 1000 A.D.).

86. Abhayadeva Siri belonged to the Svetambara sect * and was the pupi and successor of Pradyumn Sūrn of the Rājagacha. He was an emment logician and author of Vādamarayava, a treatise on logic called the Ocean of Discussions, and of a commentary on the Sammati-tarks-sitra called Tattrārthat beaba-vahāynīi.* "He is described as a hon that roamed at ease in the wild forest of books on logic. That the rivers of various confidenting opinions might not sweep away the path of

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षपादक्षत्रभोपाक्षत्रभवनम्बर्धादिदेशमोपाकाम्।
यद्भृतुर्विकासीत्वा नादकवैरक्षयामामः॥ २०॥
श्रीक्षभयदेवस्तरिक्षक्षित्रकर्मस्यत् ।
भग्रासमाक्षितमाकादीशेदाक्रममित्रिकरः॥ ५०॥
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(Pāršvanātha-caritra as noticed by Peterson in his 3rd Report, pp. 57-164)

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त्र नवंद्रव्यविष्यस्त्र वेषवनी स्वयास्यानम् ।

व्याक्ष्य भाग्यदेवद्वास्त्र विष्य हेना स्वयामधीः ।

पद्माष्य निकासका मध्येवती वीक्षाण्यास्त्रियी

विमा विद्यासक्ष्य विभागति नाष्ट्री वदीयानम् व १ ॥

इस्ति विद्यासक्ष्य की स्वयास्त्र ।

इसी नदीयास्त्र वर्षे । स्वयास्त्र ।

इसी नदीयास्त्र वर्षे ।

इसी नदीयास्त्र विकासि विकासिकार्य ।

इसी नदीयास्त्र विकासिकार्य विद्यास्त्र ।

इसी नदीयास्त्र विकासिकार्य विद्यास्त्र ।

इसी नदीयास्त्र विकासिकार्य विचासिकार्य ।
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⁽Pärsvanätha-caritra by Mäniky acandra notired by Peterson in his 3rd Report, pp. 158-59)

^{\$} See R. Mitra's Catalogue, X, pp 39-40.

the good, Abhayadeva i wrote his Váda-mahārnava." He was succeeded by Jinesvara Süri, a contemporary of King Minjia. He was the minta predecessor of Siddhasena Süri, who wrote Pravacana săroddhāra-vṛṭṭti in Samvat 1242 or 1185 A.D. ti was probably this Abhayadeva Süri, who was "world-renowned" and a teacher of Sānti Süri 2 who died in Samvat 1096 or 1039 A.D.

LAGHUSAMANTABHADRA (ABOUT 1000 A.D.)

87 He * wrote a commentary on the Astasāhasri of Vidyā nanda called the Aṣṭasāhasri-visamapada-tātparya-ţikā * and seems to have belonged to the Digambara sect and lived about 1000 A.D.

Ananta-virya (about 1039 A D)

88. Annota-vrya was the Digamban author of a commentary on the Partis-amulthan of Mankya Nandi called Partissi-multhan philips of Prameya ratisamilia, as also a commentary on Akalania's Nyūra-viniscang called the Nyūya-viniscapa-rytti. He wrote the former for Nanti-sens at the request of Hirapa, son Vijaya and Nanimila' Now Santisena, supposed to be identical with Santi-Yari, died in Namwat 1096 or A.D. 1039. His contemporary Annata-vivas must, therefore, have flourished

1 For party ulays about Abhayadeva Suri see Peterson's 4th Report,

p m ² Weber's Die Handschritten verzeichnisse, etc., p 851 vv. l. 2, and μρ 121 vv. l. 5. Jine-vara Süri was probably a spiritual brother of Dhane-vara Süri.

यसामुद्र पराजमे गुणनिधः श्रीमब्देशक्रयः स्ट्रीमोऽभयदेव स्ट्रिटर्शितस्मानप्रमाणेऽपि च । तस्मयं सुगुदद्यादेशियतः (?) दस्याक्रविसागुण् (?) प्रसास्माय चिर भृति प्रचरत् स्रीमानिस्टः हतिः॥

(Uttarádhyayana byhadvitti by Sántyáca ya rotteed by Dr. R. G. Bhandarkar in his Report on Sanskitt McS for 1843 84, p. 44.) ; ; See also Weber's Die Handschriften-verzeichnisse der Königlichen Bibliothek zu Berlin p. 827

Vide Poterson's Sixth Report, p xxiii
 The Astasshasri-visama-pada-tātparya-tik\(\frac{1}{2}\) has been noticed in Peterson's Fifth Report, pp 216-219 where we read

देवं सामिनममसं विद्यानन्दं प्रथम्य निजभक्षाः । विष्टयोक्ष्यस्मादसोतियमपदं च्युपसम्मभदोऽदस् ॥

े वैजेयश्रियपुत्रस्य दौरपस्योपरोधतः।

मानिवेशार्थमार्थाः परीकामकप्रतिका ॥ ४ ॥

(Pariksa-mukham satikam, noticed in Peterson's Fourth Report, p. 155.)

about that time. Ananta-virya must have lived before the 14th century, for he is mentioned by Madhavācarya in the chapter on Taine daylong in the Sarrada (analesmortal).

DEVA SCRI (1086-1169 A.D.)

89 Deva Sürı, called Vādipravara or the foremost of disputants, belonged to the Svetambara sect and was a pupil of Municandra Surı He was the author of the well-known treatise on logic called Pramāna-naya tativālokālankāra on which he himself words an clabotate commentary named Syādvādaratnākara. He totally vanquished the Digambara Kumudaandrācātya na dispute over the salvation of women [at the court of Jaya-smha-deva at Andullapurapattana in N. Guzerat] and thereby practically stopped the entrance of the Digambaras into that town. The dispute 1 took place in Sewitt 1181 or 1124 A.D.

90 Ratnaprabha Suri a pupil of Deva Suri, in his Upadesamala-tika, composed in Samvat 1238 of A D. 1181, writes — "Lord Sri Deva Suri, who was the crest-eem of the pupils of

the esteemed Municandra Süri and succeeded him in his patita (sacred chair), conquered the Digambaras in the council-room of

1 Vote the Indian Antiquery, Vol. XI, p. 253; and Dr. R. G. Bhandar-kar's Report on Sanskiit MSS, during, 1883-84, p. 129.

² सादादरवाकर इत्यन्ति प्रन्यो सक्तमः।

वादिष्टनारकत्रोसदुदेवद्धरिविमिन्नेतः॥॥॥

Malladharı Rājus-khurı Suri's Panjika on Syndvada-ratnakarāvatā-

⁸ चन्द्रावमिनवर्षेऽव वैमाखे पूर्णिसादिने। चाक्रतो वादिमासायां तो वादिपतिवादिनो ॥

(Prabhavaketer, XXI, v 95, quoted by D: Kiatt in his article on "Historical Records of the James" in the Indian Antiquary, Vol XI, Sent 1882 p 254).

शिष्यः त्रोम्ति चन्द्रस्ति स्मिती तार्धेच्छास्त्रिः पद्रेस्तं विनिवेशितस्त्रद्रम् स्रोतेक्स्ररिप्रमः ।

षाच्याने अधिक्षदेवक्यतेर्धनास्त्रद्वासम् स्त्रीनिर्वाषमस्त्रेनेन निजयक्कः समुत्रस्तिः ॥ तस्त्रप्रभवे भवस्त्र अस्त्रामाभित्रामोदयाः

त्रीभट्टेबरस्टरयः ग्रुचिधिवसस्य नमप्रोतये । कोरबप्रस्टरिक्षः ग्रामकते औटेवस्टरिप्रभोः

शिष्के सेयमकारि सन्धः इति हिति शेवार्थिशास्।

(Upadeśamālātīkā noticed by Peterson in his 3rd Report, p. 167.)

DEVA SÉRI 39

King Jaya-simha-deva and raised a pillar of victory by maintaining the nirvana or salvation of women [that s, holding that even women are capable of attaining nirvana]"

91. In Samvat 1204 or 1437 AD Deva Suri founded a caitya, raised a bimba at Phalavardhigrama, and established an image of Nemmitha at Arā-ana. He was born in Samvat 1143 or 1086 A.D., attained the rank of Suri in 1174 Samvat or 1117 A.D., and ascended to heaven in Samvat 1226 or 1169 A.D.;

92. The Pramāna-naya-tattvālokālaokāra s consists of eight chapters (paricchedas), viz—

Subjects of the Pramananays-tattvālokālankāra.

(1) Determination of the nature of valid knowledge (pramāna-svarūpa-

Munisundara Suri in his Garvax di composed in Samvat 1466 gives a similar account ---

वेशादिकश्वादाशील द्वार्शिक्षोक्षाः स्वभावकश्वादाशाद्विक्षाः । गादारवे कृदयम्बाद्धः स्वमान् गीधिकप्रस्थादात्वविक्षाः । शादादादा्बाद्वाक्ष्यवेशः मुद्दे स्वक्षात्वविक्षाः स्वप्तादाद्वाद्वाद्वार्थः स्वप्तादाद्वाद्वाद्वाद्वादाः स्वप्तादाव्याद्वाद्वादाः स्वप्तादाव्याद्वादाः । गीधिकप्तादाव्याद्वादाः । गीधिकप्तादाव्याद्वादाः । गीधिकप्तादाव्याद्वादाः

शिष्या वहवाध्यम् विदिताः ॥ २६ ॥ (Gurvāvali publishe i in the Jama Yasevijaya-granthamālā of Benares,

pp 18-19)

1 Vade Peter-on's 4th Report, p ly., also Klatt Ind. Ant. X1 p 254.

े सिखनेदिसिये जन्म दीचा युग्धसरेखरे। वेदाबसंकरे वर्षे व्हरिक्षमभन्त प्रभोः ॥ रख्युष्पारवी वर्षे माश्चिमानि संसते । छ वपण्डस पत्रसामनराक्षेत्रपार्टिने ॥ सम्बद्धाकं व्यात साल्यं प्रतिवाधा पुरस्तर-वासका रूप व जाक्यदिवं वोटेक्स्टर्स-

(Prabhāwak.au., XXI, vv 237 seq, quited by Dr. Klatt in his article on "Historical Records of the Juns" in the Indian Antiquary, Sept 1882. Vil XI, p 254) According to some authorities Deva Sun was born in Samva 1134 or 107 A D

3 The Pramāna-naystattvālokālankāra has been printed and published in Benares in the Jaina Yasovijaya series. nature of perception (prulyukęs-som u po-nurnuya), (3) determination of the nature of recollection, recognition, argumentation and inference (sourana-prupabhi) piña-natráminato-storiya-nirngua); (4) determination of the nature of the nature

As this work is written on the same plan as Mānikya Nandi's Pariksāmukha-sūtra or Akalanka's Nyāya-vim(caya as well as Siddhasena Diyākara's Nyāyāyatāja, I shall pass over the

common points, mentioning only the special features

93. Praining or valid knowledge is defined here as the know

Valid knowledge and all other things. The intercourse between the sense-organs and the objects of sense is not peamage (valid knowledge) for though it can ascertain the nature of objects outside itself it cannot ascertain its own nature, since this no consistence itself it cannot ascertain its own nature, since this no consistence itself it cannot ascertain its own nature, since this no consistence itself it cannot ascertain its own rejecting what is undestrable it must also be definite in character, for it is opposed to superimposition (semingo). Superimposition is of three kinds (1) inversion (sprayungo)—superior is object, and it is not the kinds (1) inversion (sprayungo)—as to lock upon a pear-loyster as a piece of silver, (2) doubt, (cambiago)—such as is this a post of a main f and (3) uncertainty (annahyan-such as to how the silver mounts he is meter orgetation in the munds as to what the three mounts he.

94. Pramāna (valid knowledge) is of two kinds (1) direct
Direct knowledge.
Percoption.

Direct knowledge.
Percoption is of two kinds practical
perception is of two kinds practical

(sānsymthārīke) and travecendental [pāromārthika]. The pracheal direct knowledge again is subdivided as that which arises through the sense-organs (indriga-nibandhana) and that which does not arise through the sense-organs (indiriga-nibandhana) but through the mind (mans). Each of these passes through four stages, 'etc. (1) aungraha, distinguishing the type whether it be, g.g., horse or man, but not discerning the characteristics;

[!] The explanation of aragraka, etc., as given here is taken from Col. Jarrott's translation of the Ain-Akbar, published by the Asiatic Society of Bengal, vol 111, p 190, as the portion related to pramäe in the Jama

(2) ħā, inquiring, eg, whence came the man and from what country came the horse, (3) avāya, arriving at a correct identification of the above, and (4) dhāranā, recollecting the thing particularsed and keeping the man.

The transcendental direct knowledge (pāramārthika) is that which comes exclusively from the illumination of the soul and is profitable to emancipation. It is two-fold '(1) whata (defective) including awadhi-piāna (limited knowledge), i.e. knowledge of special objects which, near or remote, are not differentiated, and manab-pirijāng, i.e., definite knowledge of another's thoughts and the laying hare of the serverts of the heart, and (2) swhala, i.e., perfect, which is the unobstructed intuition of the entire aspects of a thing. One who passesses that perfect transcendental knowledge is called an arhat, i.e., one freed from all faults or obstructions.

- 95 Indirect knowledge (paroksa) is of five kinds viz, (1) recollection (smarena), (2) recognition (partyabhipāna) (3) argumentation
- (tarka), (4) inference (anumāna) (5) verbal testimony or the knowledge derived from the words of a reliable person or scrip ture (ājuma) 96. Inference is of two kinds. (1) srārība, for one's own self.
 - 90 Interence is of two kinds (1) srarthu, for one's own self,
 and (2) parārtha tor the sake of others.

 Helia (reason or the middle term) is

defined as that which cannot happen except in connection with the major term. The definition that the helu (middle term) is that which possesses three characteristics, is to be rejected as involving fallacies. Some maintain the threefold characteristic or division of the helu (reason or middle term), but do not admit the necessity of using the minor term (parks) in an

chapter of Am i Akbari very closely resembles that in the Pramāna-nayatuteālokālaukāra Dr R G Bhandarkara's explanation of these terms given on p 93, tootnote, of his Report on Sanskiit MSS, for 1883-84, is, however, different

> ं निश्चितान्यथानुपरकोकलको देतुः न तु विस्तवयकादिः। तस्य देलाभासस्यापि सक्षवात् ॥ ११॥

(Pramāna-naya-tattvālokālań**kār**a, Chap III.)

This is an attack on Dharmakirti and other Buddhist logicians who define the three characteristics of hetu as follows —

वैदय पुनर्सिद्ध दन्तेने स्वानेषः। सम्बन्ध स्व स्वानः। दस्यके चास्त्रानेष निद्धितमः।

(Nyāyabındu, Chapter II.)

inference 1 Again, according to others, as the connection or absence of connection between the middle and the major terms can be shown by internal inseparable connection (antar-mants). the example forming the external inseparable connection (bahirmanti) is useless 2 For instance -

The hill (minor term) is fiery (major term), because it is smoky (middle term) as a kitchen (example).

Here the bill is an integral part of the inference, and in it may be found the necessary connection between fire and smoke. Why then should we burden our inference with an example from without ? The kitchen certainly shows the same connection . fire and smoke are found together there . but the kitchen is not an essential part of the inference, and so for the nurnose in hand the connection which it proves may be described as the external inseparable connection. We must look to logical neatness, and the economy of mental labour, since the mind is liable to be confused when the unessential is brought across its track.

97 The application (unangua) and conclusion (unaamana) as parts of the syllogism are also useless, but these together with the example are to be employed to convince men of small intellect.

Avauana or parts of a syllogism are Parts of a syllogism

stated to be the following -

- 1 Paksa-prayoga (use of the minor term, otherwise called proposition, wateria) -the hill is fiery
- 2 Helu-prayoga (use of the middle term)-because it is umakw 3 Drstanta (example)-whatever is fiery is smoky just as a
- kitchen 4 Unanawa (application) -this hill is smoke
- 5 Nigamana (conclusion) -therefore this bill is fiery.
- Non-existence (abhava or anu palabdhi) is subdivided as (1) antecedent (prāvabhāva), (2) subsequent (pradhvamsābhāva), (3) mutual (daretarabham) and (4) absolute (atyantabham) Various

² वक्तर्थाप्ता हेतीः साध्यप्रत्यायने स्त्रावस्त्री च वहिर्थाप्रेयद्वावसं सर्थम् ॥ २५.॥ (Pramāna-nava-tattvālokālankāra. Chap III)

ै सन्दर्भतीस कवाद्यितं दहाको।पन्यनिग्रमनान्यपि प्रयोक्तानि ॥ ३८ ॥ (Plamāna-nava-tattvālokālankāra,

Chap III)

kinds of abhasa or tallacy are also enumerated. Under the verbal । विविधं पाधनसभिधायैव तत्सुमर्थनं विद्धानः कः खल्ल न प्रस्त्रयोगस् चर्ते क्रवते १२०८ (Prautāna nava-tauvālokālankāra. Chap III)

testimony (i.e., āgama) as also under the method of one-sided interpretation (naga) there is given an elaborate exposition the Saptabhaighanga (severofield paralogism). The mediate and immediate results of valid knowledge (pramāna) have been clearly laid down

- The results of knowledge and the practical use made of them are stated to be not illusory (samvit), but real (pāramārthika).
- 100. Under naya (the method of comprehending a thing from one particular point of view), the fallacies of it (nayābhāsa) are also enumerated thus
 - (1) Nangamābhāsa (the fallacy of the nangama)—e.g., in Fallacies of Naya estimating a soull we make "existence" (generic property) and its consciousness" (specific nonerty)
 - (2) Scingral Subbase (Special Property)
 (2) Scingral Subbase (the failacy of the collective)—occurs when we call a thing real if it possesses the generic property alone, altogether losing sight of its specific properties, as when we say a bamboo is real so far as it is a tree, but it has no apacific numerical.
 - (3) I'yavnhārābhā sı (the fallacy of the practical) e q., the Cārvāka philosophy which makes a wrong distinction of substance quality, etc.
 - (4) Rpusūtrābhāsa (the fallacy of the straight expression) as the Tathāgata philosophy which altogether demes the reality of things
 - (5) Subitibhāna (the verbal fallacy)—occurs when we recognise the distinction of times into past, present and tuture, but go on attaching one and the same meaning to a word in all the three times, eg., if we now use the word 'kratu' '(sacrifice) in the sense of 'strength' which it signified a thousand veras ago.
 - (6) Samabhrūdhābhāsa (the fallacy of the subtle)—occurs when we interpret synonymous words such as Indra, Sakra, Purandara, etc., signifying altogether different thines
 - (7) Evmihhūtābhāza (the fallacy of the such-like)—occurs when a tlung is discarded simply because it does not, at the moment, possess the properties implied by the name, e.g., Rāma is not a man (a thinking animal) because he is not at present thinking
- 101. The soul $(\bar{a}tm\bar{a})$ which is the doer and enjoyer, and an embodiment of consciousness, is of the same size as its body.

In every person there is a separate soul which, having got rid of the bondage of its karma (act-fruits), attains emancipation. 102. The last chanter expounds the method of debate.

Discussion (Vada) consists in assertion Dulas of Dahata and counter-assertion for the establighment of a certain proposition by rejecting its opposite. The disputant or the person who opens the discussion may be eager either to gain a victory or to ascertain a truth. The truth may be sought either for one's own self as a disciple seeks it. or for others as a teacher seeks at. The same remarks apply to the oppopent or respondent. There are four constituents of a council of discussion mz (1) the disputant (mdd): (2) the opponent (praturadi) (3) the members (cabbus); and (1) the president (sabhanata) The duty of the disputant and his opponent consists in establishing his own side and opposing the other side by means of proof. The members must be acceptable to both the parties in respect of the skill in grasming their dogmas, they must have a good memory be very learned and possess ganus nationee and impartiality. Their duties consist in stating the assertions and replies of the disputant and his opponent with reference to the national subject of discussion, in estimating the ments and dements of their arguments and counter-arguments, in occasionally interrupting them for setting forth some established conclusions, and in as far as possible, declaring the result of the discussion. The President must be endowed with wisdom, authority, for bearance and impartiality duty consists in judging the speeches of the parties and the members, as also in preventing quarrels, etc. among them the event of the parties being desirous of victory alone, they may continue the discussion with vigour as long as the members wish, but if they are easer to ascertain the truth alone they may continue the discussion so long as the truth is not ascertained and so long as they retain their victour

Hemacandra Scri (1088-1172 A.D.)

103. Hemacandra Sürı (surnamod Kaliklab-sarvajās), born at Dhandhuka m Ahmedabad, was a paŋd of Devacandra of the Vajrašākha. He was a contemporary of King Jaya Simba and is said to have been the pre-ceptor of Misikrāja Kumāra Pāla of Guzerat about Sagavat 1198-1229. He was the author of a large number of works such as Kävirömikšanas-virta, Chandra Karvajāsanas-virta, Chandra Karvajāsanas-vi

¹ For details about Hemacandra, see Bu'hler's "Usber das Lobons des Jana Monthes Hemacandra", Pe'erson's 4th Report, p. cxh, and p. 82; and also Peterson's lecture on the story of Hema Candra published in the Bombay Gazette. August 29, 1895.

donusāsanavrtti, Abhidhāna-cintāmani or Nāmamālā, Anekārthasamgraha, Dvāšraya-mahā-kāvya, Trisastisalākapurusa-caritra (a part of which is called Mahāviracaritra and the appendix called Parisistanarya). Yozašastra, Nichantušesa, etc.

104 He was also the author of a most important work on logic called Pramāṇa-mimāmsā, 'on which he himself wrote a commentary. This work, which is divided into five chapters, is written in the Sūtra or aphoristic style, and not in the form of a

prakarana (commentary).

105. He was a spiritual brother of Pradyumna Sūri, swas born in Samvat 1145 or 1088 A D, took the vow (wids) in 1150 Samvat or 1093 A.D, attained the rank of Sūri in 1166 Samvat or 1109 A D, and ascended to heaven (died) in 1229 Samvat or 1172 A.D. s.

CANDRAPRARHA SERI (1102 A.D.)

106. Candraprabha Sarı (born in Guzerat), who founded the

¹ A manuscript of the Pramana-minnings with the commentary by the author hurself has been noticed by Poterson in his 5th Report on Sanskin MSS, pp 147-148 In Explaining with the Pramisan-mininfine written in the form of aphorisms, Hernacandra in the first chapter of the commentary ways.

रायकपृक्षाविरविकाति भवक्षाराजयुद्धायविक्षताति तथायेष्ट्रसायोति यथेर-सम्मान्द्रसम्बोत्त्राविद्यु प्रवस्ताने किंगास्त्रवे विस्तरायः सुप्रकारमार्वोपुरियक्याः मैत्रं सीयः भित्रपरिवृद्धां जनकृतां नाम्ना स्वेष्ट्यातिकाले जीवित्रपत्रकारे या प्राप्तनवर्णीति पर्विद्युदेतन् तथा वर्षस्त्रप्रकाकेः प्रवस्तिरपायेः प्राक्रमेतर्रपर्वाः पार्थाः। तथा या प्रवासन्वरक्षांत्रम्भात्तिस्त्याविद्यसम्। यया प्रमावसीनांता पद्मा प्रकार परिवृद्धार्थानाः।

(Quoted in Peterson's 5th Report, p. 148.)

^३ त्रीमांचन्द्रकृषेऽभवद्गवनिधः प्र**युक्तस**रिप्रसु-

र्वअर्थसा स विश्वत्रेमविषये श्रीवेमस्टरिविधिः ।

(Candrasena's communitary on Uipadasiddhiprakarana, a manuscript of which is noticed in Peterson's 3rd Report, p 209.)

अपनिवेश वर्षे कार्तिके पर्विमानिकि ।

जन्माभवत् प्रभोन्धीयवाद्यांभी इतं तथा ॥ रश्यकीकरे स्टिप्रतिष्ठा प्रमुजायतः।

अन्दरशरको वर्षे वसामसभवत प्रभोः

(Prabhavakacar., XXII, v. 851 seq., quoted by Klatt in Ind. Ant , Vol. XI. Sept. 1882, p. 254)

For the origin of the Pürnimägaccha see Dr. R. G. Bhandarkar's Report, 1883-84, p. 147. Jayasimha Sari and preceptor of Dharmaghosa. He was the author of Darisansuddii, otherwise called Samplatva präkasima and possibly also of the turn original treatises called the pramoyrartantases and representation of propriation and propriation of the pramopration of the pramopration

107. The Nyawatare virties an excellent commentary on the Nyawatare of Sedhaema Davakara. In it mention is more an extension of Sedhaema Davakara. In it mention is more at the pression of the sedhaema of the contract of the sedhaema of the sedhaema of the sedhaema of the Nayayata, Mimimusaka, Vaiseska, Säinklya, Cärväka, Bauddha, Sandhodani Kanabhaska, Akasanda, Rahama-yadi, etc.

NEMICANDRA KAVI (ABOUT 1150 A.D.).

108. Nemicandra, born in Guzerat, who combatted the views of the Hindu philosopher Kanada, was a great teacher of

i For Candraprabha Siru see also Peter-ou's 4th Report D YXVII

³ The manuscript of Nyvövvuda-wvvtt, which I consulted, was obtained from Bahvanagar. Bombay, through Nunus Dharmavujaya and Indravujaya. In the Nyöjvudafes-vvvtt istelf there is no mention of Candragraphus Sirt. Eless-here I have seen it stated that it was the work of that author. The authorship must, however, for the present, it is stated that it was the wirk of Swidhaean-thyklipanay filly flyinka or amply Siddha-vyakhyānaka which was evidently a surrane. Musis Dharmavijaya and Indravijaya ribing on the square for the square for the stated that and indravijaya ribing on the legiture yellife, the proposed of the stated that is was the work of Swidhaean-thyklipanay filly finance.

[WATER (quaded from Batnaprabha Sur's Upades-malle-v-e-vitt in Peterson's 36 Heport, p 183, are meined to industry Siddhe-vylkinyahas with Siddhara who lived in Sanyat 1802 or 900 A). How is revient from Peterson's 4th (Report, p exam). There is no surface or the Significant of the Significant Siddhara Sidhara Siddhara Siddhara Siddhara Siddhara Siddhara Siddhara Siddha

०, प्र.४० े तीर्थे वीरविभोः सुधर्मगण्डतसम्मानसम्बोद्यति

सारियोण्यस्यस्य जस्ति । सारियातमत्रवेशच्यमस्यविद्यापतामातः

त्रीचन्द्रप्रसङ्खरिरङ्कतमतिर्वादीभसिकोऽभवत् ॥ १ ॥

(Da avaikalikātikā by Tilakācārya, noticed in Peterson's 5th Report, p. 65.)

(Nyšyšvatāra-vivrti, on verse 1.)

logic.¹ He was a pupil of Vairasvāmi and preceptor of Sagareadu (Sāgaracadra) Muni, as is mentioned by Māṇikya-candra, Sagaredu Muni² supil, in his Pārkvanātha-candra, Sagaredu Muni² supil, in his Pārkvanātha-candra written in Samvat 1276 or 1219 A.D. As Mānikyacandra four-shed about 1219 A.D., his preceptor's preceptor Nemi-candra² must have lived about 1150 A.D. Nemicandra was studed a Kom²

Ananda Süri and Amaracandra Süri, nicknamed Tiger-oub

109 These two, born in Guerat, were great logicians who, even in their boyhood laving overcome their elephant-like opponents in dispute, were inchanned, respectively, Vyoghra-fiziaka (Tiger-cub) and Sinhe-Siuka (Lon-cub) * They' were the twin pupis and successors of Mahendra-Sün in the Nagendra-gaccha, and were succeeded by Harribhadra Sün in As Süddharijan from whom they received their neckannes ascended the throng in Samvat 1150 or 1093 A D., they must have flourished at the beginning of the 12th century A D. It is probably these two

पड्नाक्षिललगाविलाएवधितय्वलपोऽवर्धित स्वयहोदययन्त्रमाः एमजनि वोनेमिचन्त्रपुरः । निःएमान्यगुर्वेर्भृति प्रक्षमर्थः प्राप्तियमेक्षेरच्यक्तैः यस्को कवभोजियो सुनिपतेर्वर्थे सतं एवतः ॥ १६ ॥

(Pārivanātha caratra noticod in Peter-on 3, p 160.)

The same verse is quoted almost verbatim in the Kavya-prakasa-samkota by Manikyacandra Sari, noticed in Peterson 3, p. 321.

9 For Nemicandra, see also Peterson 4, p. 1xx1.
9 See Dr. R G Bhandarkar's Report, 1883 84, p. 122.

See Dr. R. & Binauarar Report, 1883 84, p. 122.
§ Udayaprabha Sür, who was the successor of Haribhadra Süri through Vijayasena Sürt, in his Dharmabhyudaya-mahākāvya, noticed by Potarson in his 3rd Raport, pp. 18-19, writes:—

यानन्द्वरिरिति [तक वसूत्र] विश्वः पूर्वेतरण समयरीक्षरणन्द्वरिः । भक्षेत्ररण्य स्त्यावित्र पादकः भोदक्षो अस्ति यो विसदो विभातः ३ १ । स्वाच्याकस्यवस्योतिष्मन्दरादिः मुझाव्योः विस्तवशील्यान्दरादिः सम्बद्धिः विस्तवशील्यान्ति स्वाचः सम्बद्धिः विस्तवशील्यान्ति स्वाचः

 5 For further particulars of Ananda Sürı and Amaracandra Süri see Peterson 4, p. vu. 8

logicians who are referred to by the Hindu logician Gangesa Upādhyāva in his Tattva-cintāmani under Simha-vyāghri-laksaņa of Vyānti

HARIBHADRA SÉRI (ABOUT 1168 A.D.)

110. We find menton of at least two Svetāmbara Janna authors bearing the name Harbbadra Sūn. One died in Samvat 535 or 478 A.D., while the other, who was a pupil of Annada Sūri and Americandra Sūri of the Nāgendragaccha, lived about Samvat 1225 or 1168 A.D.* It is this second Haribbaira Sūri who was called "Kalikāla-Gautama." He must have been an emiment logican if we suppose him to be the author' of the Saddaršana samuccaya, the Daśavaikālika-niryukt-tikā, the Nāyāya-pravšaka-sītra alte the Nāyāyāvafa-vrtit. There are

े पंचसर प्रतीर विद्यमकालाको असि क्यामिको । करिश्यकरिकारी विक्रको दिसन सिरसरक्य ॥ १००॥

(Gacchotpatti-prakirnaka quoted in the Gathasahasri noticed in Peterson 3 p 284)

2 Klatt refers to Buhler's Sukrtasamkirtana, pp. 24-25, see Peterson 4, pp. cxxxxx, cxl.

शिदाकोपनिषद्विषयञ्चरयो भौजवाभूमकायोः पट्टे भौदरिभद्रस्तरिस्भवद्यारिविषामपयोः । भान्ता ग्रन्थमनावयेरितिषिरायिक्षव्यस्तानतः मक्तीः विकासकोतम् दित क्वातितिनेने वर्णैः १५ ॥

(Dharmābhvudaya-mahākāvya by Udayaprabha Suri noticed in Peterson 3, Appendix I, p. 18.)

In the concluding lines of the Daśavakilika-nurvukt-thi, it is stated that the author of that work was one Harbhadra Sir, who was a dharma-putra of Yikinsi. A smular description of Harbhadra the author of Sadas-sian-samucaya is found in the opening sentences of Ginaratina's commentary on that work (dated about 1409 AD). The Caturvuniary on that work (dated about 1409 AD). The Caturvuniary on that work (dated about 1409 AD). The Taylandah by Rigas-khara Sir occuposed in Sanavat 1405 or 124% AD, makea a like reference to Harbhadra, the author of Nyāyñazkār-vitti. Now the dharmaputre of Yākivi is generally held to be a surtama of the first Harbhadra Sir whose disciples were Harma and Paramalamana, as a websett from Prablicandra Sir! is Prabhisvaka-catra dated about 1277

In the Cacchotpatti-prakarana, Gäthä-sähasri, Vicāra-sāra-prakarana, Vicārāmrta-samgraha, Tspāgaechapattāvalī, Kharataragaccha-pattāvalī, etc., Harbhadra Süri I is stated to have flourished in Samvat 535 or 478 A.D.

Now the Nyšyšvatšra which is alleged to have been commented on by Haribhadra Str. I was stell composed about 533 A.D. (that is, after 418 A.D.), and Dharmakitt, whose logical doctrines have been referred to in the Seddarisma-samucozay, lived about 450 These facts prove that Haribhadra the author of Nyšyšvatšra-vyth and Seddarisma-samucosy, lived after 550 A.D. strong grounds for supposing that the Saddar'sana-samuceaya was not the work of the first Harbhadra Sur, as it r-ters in the chapter on the Baudihadra ana to the views of such authors as Dignaga, Dharmak-rit, 'and others who flourished long after the 5th century AD The six systems (saddar-ana) treated by him are (1) Bau idiha, (2) Nayāyāka, (3) Sāmkhya, (4) Jana. (5) Vajesaka and (6) Jammiya.

111 Harbhadra Sur is often described 'as having protected the world of the Arhats like a mother by his 1,400 works 'He is said to have used the word viraba (separation or sorrow) as his mark in the last verse of each of his wo ks. He was by birth a Brähman and was challed 'no to kine Jistir whose countal was

Dr. Jacobi in his lotter, dated the 21st. October 1907, writes to me that "Haribhadra used the word grade in the Samaratecakahā, which is alluded to be Sublines; who were no 90.5 M.

Regarding the bales of the after-are-sense va, etc., he observes:— These are immunistly averabed to be first flaribhidra," whose date I believe, with Prof. Lemman, to have been wrongly referred to the Samvat era instead of the Valabin or Gupta era, which e-immenesd in 319 AD.

According to Dr. Jacobi, therefore, the Saldar-aua-sammuccaya etc., were written by the first Haribhadra SGr., who died in 535 Gupta Samvat or 851 k D

Dr. Jacob's theory removes many of our difficulties, yet its far from being combisises, as the Jaina authors very seldom used the Gupta era. Moreaver, it is inceptivable why Macapati Mi-ra and Udayanfelding did not refer to such in oxcellent compondum to Indian philosophy as the Schlavani-sumicerya if it existed is early as the 9th or 19th century AD. I must therefore indiend to believe that Hardshalm Sim. If was tho nather of the Saliai amesamirzana, Nayawanafarevitti site, from Hardshalm Sim.

But I must confess that the modern Jama Panittas such as Munis Dharmavijaya and Indiavijaya firmly beneve that the author of all these works was the first Haribhadia Viri who, according to them, flourished in 535 Virina Samyat, or 478 A.D.

प्रत्यसं कल्पनापोङ्सथानं तत्र वधातास्।

विक्याक्षित्रमा चित्रिञ्चानं बनमानसञ्चितम् ॥

(Saddar-ana-samuccaya, chapter on Banddha-darsana, p 38, edited by Dr Suali)

This verse refers without doubt to the definition of Pratyakea and Anumana given by Dharmakirti who lived about 650 A D.

² Klatt in his 'Pattavali of the Knurataragarcha' in the Ind. Ant., Vol. XI, Sept. 1882, p. 247, also Peterson 3, p. 35. Also:

स्त्रीमि त्रीपरिभद्रं तं येनार्चद्वीर्मपत्तरा । पत्रक्षप्रकरणसम्बद्धानाध्यतः साह्यतः ॥ १८॥

Amerasymmetrica by Municatna Sun noticed in Peterson 3, p. 91.

Chittore near the Citrakūta hill. I He was instructed in the Jana doctrine by Jinabhata. Two of his pupils, named Hamanans, are said to have left him as missionaires of the Jana faith, and to have been slain in the Bhota country (Thet) by the fanatical Buddhists whom they sought to convert The sorrow caused by the doath of these two pupils is said to have been symbolised in the word straka.

112. It is generally supposed that Haribhadra Sirn, whose pupis were killed in Tibet, was the first author of that name. But there will be no inconsistency if we suppose him to be the second Haribhadra Sari, for the religious intercourse between India and Tibet was more frequent in the 12th century A.D. than in the 5th century, when Tibet had scarcely emerged into the ken of bustors.

RATNAPRABHA SÖRI (1181 A.D.).

113. Ratnaprabha Sūri, who belonged to the Svetāmbara sect, was a logician of repute, being the author of a light commentary (laghwikā) on the Franian-naya-tativālokālankāra called Syādvāda-ratnāvatārikā in which are quoted the views of the Buddhist logiciana Arcata (a. v) and Dharmottara (a. v.).

114. While in Broach at the A-ravabodhatirtha in Sanivat 1238 or 1181 A D., he wrote another work called Upade-samālāvrtin to piease Bhadresvara Sari and in payment of the debt he owed to Vijayaseana Sari, the brother of Bhadresvara. There he gives his spiritual descent in the Vrhadgaccha as follows (1) Municandra Sari, (2) Deva Sāri; (3) Bhadresvara Sāri and (4) Ratnarrabha Sāri.

¹ Vide Introduction to Saddarianasamuccaya published in the Chowkhamba series, Benares

> , प्रमाचे च प्रमेवे च वालानां वृद्धिस्वये । विश्वद्भ वचनचातुर्ध्यपमार्थयमाद्ये ॥ प्रमेयरमकोडीकिः पूर्वीरमाकरो अचान् सवाबतारमायेव प्रभेरम्याः क्रार्थमा ॥

8 (Syādvāda ratnāvatārikā, Muni Dharmavijaya's MSS, p. 99) A part of the Syādvāda ratnavatārikā has leen printed and published in the Benares Jauna Yaśovijaya seites

> श्रीरमप्रसङ्घरितः ग्रामकते श्रीदेवस्वरिप्रभोः । विद्याः संयमकारि सम्बदकते इतिविवेशार्थिनाम् ॥ विक्रमाददुकोकार्क (१९६८) वर्षे माधे प्रमधिता । विक्रमाददुकोकार्क (१९६८) वर्षे माधे प्रमधिता ।

(Upadeiamālā-vṛtti, noticed in Peterson 5, p. 124)

4 For other particulars of Ratnaprabha Sūri, vide Peterson 4, p. cii.
Compare also Weber II, p. 922, note 7

MALLISENA SORI (1292 A.D.)

115. He belonged to the Nagendra Garcha of the Systambara sect, and was the author of the Systavadamañjari, a commentary on Hemacandra's Vitariaga-stuti or Dvakrimskā. The Syadvada-mañjari contains an exposition of the Pramēna, Spathdiempianar, etc., and criteiese Akspanda's theories of Pramēna, Chala, Jods, Nigrahasthona, etc. The doctrines of the Samkhya, Aulikya Jammiya, Bhattapāda, Vedalata, Vagačara, Madhyamika, Carvaka, etc., have also been his favourite subjects of attark. A the close of his work Mallegra describes lumsoff as a pupil of Udayaprabha Sūri and as having composed the work in Saka 1214 or A J. 1992 1

RAJASEKHARA SURI (1348 A D.).

116 Rajackhara Süt, or Malladhāri Srī Rajackhara Sūrī, belonged to the Svetambara sext and was the author of the Rathavatārīkā-paūjika; a sub-commentary on the Pramānanayat-attvalokā-aukara, as also of two other works called Syādvāda kahbā and Catu vinistirpabandhā. He is also the author of a Paūjikā (commentary) on the Nyaya-kandali of the Hindu philosopher Str-dhau a He studied the Nyaya-kandali under teacher Jinaprabha, and is said to have lived in Samvat 1405 or 1338 A D.

JÑÂNA CANDRA (1350 A D).

117 He belonged to the Svetambara sect and was the author of a gloss on the Ratnavatarikā called the Ratnavatārikā-tippana, which discusses many abstruse points of logic and criticises the

¹ त्रोमक्रिवेच ख्रुरिभिरकारि तत्त्वद्गगनदिनमण्डिभः । इतिरिधं समर्गिभितम्बाळ दोषसङ्खि सनौ ॥ १ ॥

(Syādvādamañjarī, p 220, printed in the Benares Chowkhamba Sanskrit Series, and edited by Dāmodara Lai Gosvāmi)

- 2 A part of the Ratnavatarska-paniska has been printed and published in the Bonares Jama Yasovijava series
- ³ This work has been published by Hira Lal Hamsaraja at Jamanagara in Kathiwar

⁴ त्रौमिक्किनप्रभविभोर्धिशस्य न्याय**कद्**छी कि हितु।

तस्मां विश्वतिक्षणम् करवे स्वरोधकाराय ॥ (Nyayakandali ol ^kridhara with the Paäjiks of Rāja'ekhara noticed in Peterson 3, p. 273, et also Peterson 3, pp 28-29)

Vide Weber II, p 1207.

views of Dignāga 1 and others. He composed this work 2 under orders from his preceptor Rājašekhara Sūn, who flourished in 1348 A.D. Jūjana (andra's date may approximately be fixed at about 1350 A 1)

Genaratna (1409 A.D.)

118 Guaratna belonged to the Tapagaccha of the Svetämbara seet, and was the distinguished author of a commentary on the Saddariana-samuecaya.* called Saddariana-samuecaya-rpti or Tarka-rahagay-dipiki m which the Nyaya (loge) along with other systems has been lundly explained. He also wrote the Kryat-ratio-samuecaya.

119 He is mentioned by Raths-okhara Süri in the Sräddhapratikramana-sütra-vrtti composed in Samvat 1496 or A.D. 1439.* In that work Gunaratina is mentioned as a puni

> तेनात्मायोषविषयाः प्रोक्काः वासान्यभोषयाः । सन्दायः नुबयपेन बकुत्येवासक्षयात् ॥ षद्म बाद्याः तेनावाय्यं दिस्तानेन षद्मायोषविषयाः ... प्रोक्काः ॥

> > Jasacsandra's Ratnavatarıka-tippana, chap I, p 7, published in Ya-ovusya-granthamala of Rona-

े रजाकरावतारिका वर्गवस्थां तत् स्नानेश्वरकातरभीः समीतः प्रष्टक्कीः। तत्क्ष्मको रचितवान् सम्बद्धारिपूष्ट-श्रीराजभेषस्मरोस्न निवेतमास्य

Quoted from the MSS of Ratnekarsvatärikä-nppanaka, lent to me by Mum Dharmavijaya. A pari of this work has been printed and published in the Benarca Janua Yaovinaya series.

3 Saidar-ana-samuccaya with \text{\text{ti}}, edited by Dr Suali, is being published by the Asiatic Society of Bengal. There is another commentary on Saidar-sansamuccaya called Lachuvṛtti by Manibhadra. It has been published in the Chowkhamba series.

4 The Sraddha-prati-kramana-sitra-vṛtii by Ratnasekhara Siri, has been noticed in Peterson 3, pp 226-227, whence the following lines are quoted:—

निकाननपैताका जनति जनवन्त्रस्य यो श्रुपन् । वोदेवस्य प्रमास तदन्त्रमादित्ता ॥ १। पद च नेवा भिषालेकासः ज्ञानगन्तरा मुद्दा । १ इसम्बन्धा दिनौया जीनवस्त्राकतीयस्य ॥ ३॥ of Devasundars, who attained the exalted position of Stri at Anahillapattan in Sainvas 1420 or A.D. 1363. Quanattan must, therefore, have lived between A.D. 1363 and A.D. 1439. Devasundars Sür, teacher of Gunaratan, was a contemporary of Mun-sundars Sür, the famous author of the Gurvávall* composed in Sainva 1466 or AD 1409. Gunaratan himself says that his Kriyāratna-sainuccaya sain sainva 1466 or AD 1409.

120. Guparatna, m his elaborate commentary (Vrth) on the Saddarsana-saruccaya, has mentioned Sauddiodan, Dharmottariacirya, Arcata, Dharmakirti, Prajnäkara, Kamalasila, Digniga, and other Buddhist authors, as well as Tarkabhäag, Hetubindu, Arcata-tark-titkà, Pranishar-värtika. Tartusamigraha, Nyäyabindu, Nyayapravesika, and other Buddhist works on logic, etc., in the chapter on the Bauddha system. Mention has also been made in the chapter on the Nyäya, of such Hindu logicarias sa sklapsida, Vatsyayana, Udyotakara, Vacaspatt. Udayana, Srikantha, Abbavatlakopādhyāya, Jayanta, and of such works as Nyāya-sūtu, Nyāyabaokara, Nyāyabaukaraytti, etc. The Nyāya-sāru of Bhās-arvajān and the eighteen commentaries on it such as Nyāyabihūsana, Nyāyabakara, kalkā, Nyāyabsusmānal, etc. have also been mentoned.

बद्दर्भनद्दिमायार्म्मस्ययविचार्गनयम्बद्धाः । स्यां श्रीमुन्द्रस्यां प्रसादतीऽस्य बद्दुप्तिक्सिते । श्रीरक्रमेचर्यावर्द्धातिसमासकतं स्तितृहे । १

¹ Vide Dr. Klatt on the Patiāvali of the Kharataragaccha in the Ind. Ant., Vol XI, September 1882, pp. 255-256, cf. also Weber II, p. 884; and Dr. R. G. Bhandarkar's Report. 1883-84, pp. 157

> रसरसम्भामतवर्षे १४(१ सुनिस्टन्स्स्ट्रिया कता पूर्वम् । सफ्क्टेरवथाक्यां गर्वास्त्रीयं जयबीदा ॥ ८० ॥

> > (Gurvāvalī, Jama-Yaśovijaya granthamālā series, p 109).

अतस्य वहरसपूर्व १४९६ वस्तुरसिते वीविज्ञसार्वाहत्ये मुग्निस्वशाहित्यस्य च सदा सान्योपकारं परस् । प्रमा वीमुचरसस्तिरतनोत् प्रदाविद्योगोऽष्यम्ं निर्वेतप्रकृतिप्रभावकनमैः शोधस्यः धीधमैः । १२॥

> (K: 1yā: atna-samuccaya. Jaina Yaśovijaya granthamālā series, p. 309).

DHARMA-RHÍSANA (ABOUT 1600 A.D.).

121. A Digambara author who wrote the Nyāya-dīpikā about 300 years ago He has been mentioned in the Tarkabhāsā i by Yasovijaya Gam s

122. The Nyāya-dīpikā begins with a salitation³ to Arhātā Vardhanāna. It sā druded into three chapters (Pradātā vardhanāna. It sā druded into three chapters (Pradātā var., (1) general characteratics of valid knowledge, pranāga, englanga, prapagāta, and, midmīg revoluction, prapagāta, and, midmīg revoluction, prapagāta, and prapagāta, angumentation, to ks, inference, aumanāno, tradiguma, and the method of comprehending things from particular

123 The technical terms of logic have been defined and minutely examined and the views of other logicians, specially of the Buddhists, have been severely criticised. There are references to Sugata. Saucata, Banidha. Täthögata, Minamaska, Yanga, Anaryavika. Bhlatta, Präbhäkara. Dgnögaz, Samanta Bhadra. Akalanka Deva, Sālkā Nātin, Jamendra, Syād vida-vidyāgal. Mānikya Nandi Bhattāraka, Kunāra Nandi Bhattāraka, Kunāra Nandi Bhattāraka, Udayana and others. The following works are also mentioned. —Trameya-kamala-māttanda, Rāyavārtika, Slokavārtika-bhāṣya Tattvārtha-wūtra, Tattvārtha-bhāṣya. Tattvārtha-wūtra, Tattvārtha-bhāṣya, Tattvārtha-sloka-vārtika, Daplanināmā-vīvarna, Nyāyavīnicaya, Pramāṇa-mīṇaya, Pramāṇa-parfiṣā, Parfiṣā,

YASOVIJAYA GANI (1680 A D.).

124. Yaśovjaya* belonged to the Svetámbara sect and was the famous author of Nyāya-pradipa, Tarkabhāsā, Nyāya rahasya, Nyāyāmrta-tarabgni, Nyāya-khanda-khādya, Anekanta Jama-mata-vyavasthā. Jānabindu-prakarana, etc. He also wrote a commentary on the Digambara work Astasablasti

Yaśovojava's Tarkabhāsā. leaf 10, NSS lent to me by Munis Dharmavojaya and Indravojaya.

े चौबर्दमानमर्दमं नका वास्त्रपुरुषे । विरुद्धते सितस्यस् सन्द्रभक्तावटीपिका ॥ १॥

(Nyayadîpıka, chap. I).

¹ This work has been printed in Kolhāpiira

[े] रखं ना जाननिवर्तकलेन सर्वस्य प्रामाणं धर्मभूववानं सत्तेन सव सिव्याज्ञानक्षे सवक्षेत्रे संग्रकते ।

For other particulars about Yaiovijaya see Peterson 6, p xiv. For his works see the Jainagama List published in Bombay

called Astasshaszi-vytti. The Tarkabhāgā beguns with a salutation to Jima' It consists of three chapters, w? (1) Valid knowledge, pramāna, (2) Knowledge from particular standpoints, nagu, and (3) Imposition, niskepa He occasionally discusses vyāptigraha, or the means of establishing the universal connection between the middle term and the major term.

125 He is descended from Hiravijaya, the well-known Süri of Abbar's time (no 58 of the Tapāgascha pattāvali) He ascended heaven in Samvat 1745 or A D 1688 at Dabhoi, in modern Baroda State. To perpetuate his memory there has been established at Benares a college called Jaina Yasovijaya-pāthāsālā under the auspices of which the scred Jaina works are being published in a series caller Jaina Yasovijaya-granthanālā.

^{। रेन्द्रहरू}नतं नद्या जिनं तत्त्वार्थदेशिनस् प्रमायनयनियेषे**स**कंभाषां तनोस्यसम्

(Tarkabhā-ā, chap. I).

BOOK II

The Buddhist Logic.

CHAPTER I.

THE OLD BUDDHIST REFERENCES TO LOGIC

Видрия Gautama (623 В С -543 В С.).

- 1 The Buddhists maintain that their religion is eternal. It was taught at different eveles by sages called Buddhis (the Enlightened Ones) or Tathagatas (those who have realised the truth). In the present cycle, called Mahā-lihadra-kalpa (the very blessed cycle), four Buddhis are said to have already appeared, vz., Kiakucchanda, Kanaka Mum, Kāšyapa and Gautama, while the fifth ws. Mattreys is vet to be born!
- 2 Of the past Buddhas the last, viz. Buddha Gautama, otherwise called Sükya Mun. was born at Kapilavastu (modern Nighwa ut he Nepal Tera) in ve 3 B C, and attained wivena at Kuśinagara (modern Kuśinārā near Gorakhpur) in 543 B C. He passed almost lus whole life in Magadha (modern Behar). He is regarded by modern scholars as the real founder of Budhism while his myedecesors are considered as purely mythosal.

ORIGIN OF THE PALI BUDDHIST LITERATURE (543 B C -- 76 B C.)

3 Buddha Gautama is said to have delivered his teachings in the Magadhi or Pall language. On his death these teachings were reheared by the Buddhist monks in three councils held

Vide Hardy's Manual of Buddhism, second edition, pp. 88-91

² The exact date of Buddha is unknown. The data given here is according to the Mail-Kuman, the Fills throughed Ceptlon. The date of Buddha's unvfan is placed by European scholars between 470—480 B C, CD. Fleet's article on "The Date of Buddha's Death" in the Journal of the Royal Assatic Society of Great Britain and Ireland, January, 1994.

³ For an account of the first and second councils, vide Vinaya Pitaka, Culla Vagga, 11th and 12th Khandhakas, translated by Rhys Davids and

at Räjägrha, Vasäll and Pätaliputra under the patronage of kinga Ajitaturn, Kälis-oka and Aoka hout the year 543 BC, 443 BC and 255 BC Prespectively. The texts of the teachings as discussed and settled in these councils form the sacred scripture of the Buddishiss. This scripture is called in Päl Tepitaku Tripitaku of Tutakathisis. This scripture is called in Päl Esemon Basket, (Sutta Pitaka), Discipline Basket (Vinaya Pitaka), and the Metaphysical Basket (Abhidhamma Pitaka), seach of whoch embodies a large number of distincts work.

4. The monks assembled in the First Council, that is in the Council of Kasyana in 543 B (' . were called (1) Theras, and the scripture canonised by them was called Theravada. Subsequently ten thousand monks of Var-all having violated certain rules of the Thoravada was by the decision of the Second Conneil in 443 R.C. expelled from the community of the Theras. These excluded priests were called (2) Mahasanahikas who were the first heretical sect of the Buddhists. They made certain additions and alterations me the Theravada Afterwards within two hundred years from the nirvana of Buddha 14 other heretical sects * arose m: (3) Gol. phka. (4) Ekabbohärika. (5) Paññatti, (6) Bāhulika, (7) Cetiva, (8) Sabbatthi, (9) Dhammaguttika, (10) Kassapiya (11) Sankantika (12) Sutta. (13) Himavata. (14) Ranaguiya. (15) Sıddhattlırka. (16) Pubbaseliya. (17) Aparaseliya and (18) Vannya

5 Just at the close of the Third Council about 255 BC, the teachings of Buddha as canonised by the Theras in the form of the Tepitala were carried by Mahinda, son of Emperor Afoka, to the island of Ceylon where they were perpetuated by priests in oral tradition. They are said to have been committed to writing ' for the first time in Ceylon in the reign of Yattagaman during 104-76 BC. Bosides the Tepitalak there.

Oldenberg, S.B.E. series, vol. XX, pp. 370, 386. For an account of the third council as also of the first and second, red. Wijesunha's translation of the Mahawayana charter. H. and W.

of the Mahiyamas, chapter V, pp. 25, 29, as also facilities 11 and 4V.

1 As to the dates of the 1st and 1 all Course is 1 follow the PBH Mahiyamas. The date of the 3st Course 1s, as cordings with modern asscarches. Asoka as cented the throne is 72.2 BC U/Ve Vincent A.
Smith's John, p. 63], and it was as the 17th year of his reign that the
third Council took place (see Wije-smiths' Mahiyamasa, p. 63).

For a discussion about the variant mones and subdivisions of these sects, rate Wijesumba's Mahawamsa, past 1, chapter V, p 15; and Di Rhys Davids' School of Buddhut Behef''in the Jou nal of the Royal Asiata Society of Great Britain and Iteland, 1892, pp 1-37

8 Vide the Mahavamea, chapter XII

4 Vide the Mahävama, chapite XXXIII Cf also Di Alwis's Lecture on the Pali Language in the Journal of the Pali Text Society, London. 1883, p. 42. were numerous other works written in Pali which have im-

LOGIC TOUGHED ON IN THE PART LITERATURE

- 6 In the Teptaka—may in the whole Pāl literature—there is not a single treatise on Logic. This is no fat all a matter of surprise, for, according to the Pāl works, our knowledge (called in Pāl Vrāšāva and in Sanskrit Vrajāva) has arsen from Anālayā or cosmic blindness, and is therefore a mere illusion. Such being the character of our knowledge, it cannot form the subject-matter of Logic, the sole function of which consists in laying down cuttera for determiner real or valid knowledge.
- 7 The only topic bearing upon Logic which has been touched on in the Pāh works, is the division of knowledge into six kinds. In the Topitaka' knowledge (โก้ติทักล') has been classified as (1) oculat (เกิปโก้จะที่ติกับสกัน), (2) auditory (อย่น อาทิตัดสกัน), (3) olicatory (อย่นกละกลักับสกัน), (4) guistatory (อย่นกลักสกัน), (5) tactual (ดีกุละกลักสาน), (4) guistatory (อย่นกลักสกัน). But this classification has not been carried far enough to lay the foundation of a Logic that deserved the name of scenere.
- 8 In the Teptab.a there are however, occasional references to a class of men who were called Table in Sanskrit Tarkin or Table in Sanskrit Tarkin. Terbial—that is, those versed in reasoning I is not known whether these men were Buddhists, Jamas or Brahmanas, perhaps they were recruited from all communities. They were not logicular in the proper sense of the term but they appear to me to have been sophists who induced in outble and casustry.

THE Brahma-jala-sutta (543 B C -255 B C).

- 9 In the Brahma-jāla-sutta, which forms a part of the Digha Nikāya of the Sutta Pitaka and was ichearsed in the three Buddhist Councils during 543 B (*-255 B C, *mention
- ¹ Andyā (cosme blindness) forms the first link in the chain of Patica samuppāda explain d in the Vinava Pitaka, Mahāvagga, Pathama Kandhaka, translated by Rhys Davids and Oldonberg, S B E series, vol. III, pp. 73-75.
- 2 Vide the Angutrara Nikūya III, 61 8, edited by Dr Morns in the Pāli Toxt Society series of London Vide also the Dhammasanguni, and compare Parchedas IV of the Abhidhammathhasangaha which, though not included in the Tepitaka, sums up the topics of the Abhidhamma Pitaka.
- 8 V/nhāna is translated as knowledge or consciousness, such as cakkhumānāna signifies ocular knowledge or ove-consciousness
- + "Hofrath Dr. Buhler, in the last work he published, expressed the

is made of those Sramanas and Brāhmanas who were Takki and Vīminsi and indulged in Takka and Vīmamsā Buddha speaks of them thus

"In this case, brethren, some recluse or Brāhmana is addicted to logic [sophism] and reasoning casustry]" He gives utterance to the following conclusion of his own, beaten out by his argumentations and based on his sophistry. "The soul and the world areas without a case."!

This passage refers, in my opinion, to a sophist rather than to a teacher of Logic

THE Udana (543 B C .- 255 B.C).

 Again, in the Udāna, which is included in the Khuddaka Nikāya of the Sutta Pitaka and is supposed to have been rehearsed in the three Buddhist Councils during 543 B C —255 B.C. we read —

"As long as the perfect Buddhas do not appear, the Takkikas [sophists] are not corrected nor are the Savakas owing to then evil years they are not released from misery "2

wing to then evil views they are not released from misery "2".

This passage leaves no doubt that the Talkilas were sorbists

THE Kathavetthunnakarana (18007 255 R.C.

The Kathāvatthuppakarana, a work of the Abhidham-mapitaka, composed by Mogas butta Tissa at the Third Bud-

opinion that these books, as we have them in the Pāli, are good evidence, certainly for the fifth, probably for the sixth, century B C "

--Rhys Davids' Preface to the Dialogues of the Buddha, p XX

¹ The Brahma jula-sate 1 - 32 included in Dialogues of the Buddha translated by Rhys Davids, London, p. 42

Dr. Rhys Davids translates Takki (Tarki) and Vimamsi (Mimāmsi) as "addicted to logic and reasoning". But the expression may also be rendered as 'addicted to cophism and castering."

The original Pali tuns thus -

ldha, bhikkhave, okucco samano vā brāhmano vā takki hoti vīmamsi So takka-pariyāhatam ramm-gamtantam savam-patibhānam ovam āha "Adhices samatomnuo attā ca loko rāti"

 The Brahma jāla-sutta 1 — 32 included in the Digha Nikāya, p 29, edited by T W Rhys Davids and J E Carrenter, London

2 The original of this passage tuns as follows. In tak(ii a suphanti na c'a; a saumit sambudha loke n uppanjanti, na tak(ii a suphanti na c'a; a sawañ, duddithi na dukha pumuccut i

--Udānam, vi, 10, edited by Paul Steinthal in the Pāli Text Society series, London. dhist Council during the reign of Aloka about 255 B.C., 1 mentions pathing (in Sanskir pratishing proposition), supersign (in Sanskirt, too. upsnays, application of reason), mggaha (in Sanskirt sprach lumination or detect), etc. 3 which are the technical terms of Logic. Though Moggahiputta Tissa has not made any actual reference to Logic, his mention of some of its technical terms war and is uto suppose that that science in some shape existed in India in his time about 225 B.C.

The Milinda-pañha alias the Bhikşu-sütra (ABOUT 100 A.D.).

12 The only Γ_{0}^{2} is west, in which an explicit reference to Logic called NH to $TN_{0}^{2}\sigma_{0}^{2}$ occurs is the Mininda-pains otherwise known as the Bhirga-stitra, which was composed about 100 A, D^{4} It was translated into Gimes curlet the Eastern Tain dynasty A D $_{3}$ 17— $_{1}$ 20. In the Climese collection of the Indian books its designated as the Naigssens-Bhirga-strat. This work contains questions of Mininda (the Greek King Menander of Bactra) and replies of Bhiksan Naiga Sensa on Various abstrace matters. In it Milmda who was versed in Logic (N_{c} 10 or $N_{d}\bar{g}\rho_{d}$) is thus described –

[!] A-oka astended the throne of Magadha in 272 B C, (vide Vincent A, Smith's A-oka, p 63) In the seventeenth year of his reign the Third Baddhist Council took place (Wije-amilia S.Ashik amsa, p. 29).

Nonpaha-catakkan is the name of a section of the 'irst chapter of the Kathkvatthuppaka ana Upraegi-catakkan is the mano of another acction of that work. A passage, in which the terms patakkā and niggaka occur, is quoted below.

No ca mayam tayā tatība hetāya patinnāya hevam patijānantā hevam magahetabbo (kathāvatībuppaksama, Samaso odition p. 3, kindiy lent to me by Anagārika II Dharmapāla)

In the commentary on the above pa-sage even chala (fraud), which is another technical term of Loga, has been used. Cf
Even tena, chalent rangalas aropite dain tas-'eva pathiñaya dhammena annena attavide urann dassitum andomana e one cha sakayadissa.

attano missäyä patninian p.n.av.iaissa laidiliiya käsain adatvä . (Kathavattiinppakarana-attiakathä,

published by the Pah Text Society of London, p 13).

It is evident from the opening possages of the Kathāvathuppakarana, apthakathā that Moggaliputta Tāsas dis useed in the Kathāvathuppakarana only those do trancs—Biadhīvat and heretic—which had originated after the Fulls and Sound Biadhist Councils. From this statement may we not draw the conclusion that the technical torms of Logic and the Council which we have a support of the council which the technical torms of Logic and the council which is t

Questions of King Milmda "in the S B E series, vol xxxv.

4 Fude Bunyin Nanjio's Catalogue of the Chinese Tripitaka, No. 1358.

"Many were the arts and sciences he know-holy tradition and secular law, the Samkhya, Yoga, Nyaya and Vaisenka systems of philcounty anthmetic, music medicine, the four Vedas, the Puranas, and the Itheses setronomy, magic, causation and snells, the art of war: noetry, conveyancing....in a word, the whole nineteen

As a deputent he was hard to equal, harder still to overcome, the acknowledged superior of all the founders of the various schools of acanowieogeu superior or air the founders of the various schools of thought. And as in wisdom so in strength of body, swiftness, and valour there was found none equal to Milinda in all India He was rich, too. mighty in wealth and prosperity, and the number of his armed hosts The king, who was fond of wordy disputation, and knew no end eager for discussion with casuists, sophists, and centry of that sort, looked at the sun (to ascertain the time), and then said to his ministers "1

13 The following dislogue | between Milinda and Naga Sena as quoted to show what was thought to be the proper mode of carrying on debate in the days of those notable persons -

The King said . 'Reversed Sir, will you discuss with me again?' 'If your Majesty will discuss as a scholar (Pandita), well, but if you

will discuss as a king, no. 'How is it then that scholars discuss ?'

When acholars talk a matter over with one another then is there a winding up an uniavalling one or other is convicted of error and he then acknowledges his mistake, distinctions are drawn, and contradistinctions, and yet thereby they are not angered. Thus do scholars. O King, disquiss

' And how do kings discuss ?'

'When a king. Your Majesty, discusses a matter, and he advances a point, if any one differ from him on that point he is not to fine him. saying: "Inflight such and such a numeliment upon that fellow!" Thus.

Your Majesty, do kings discuss'
Very well. It is as a scholar, not as a king, that I will discuss Let
Your Reverence talk unrestrainedly, as you would with a brother, or a novice, or a lay disciple, or even with a servant. Be not afraid!

ORIGIN OF THE MAHAYANA (ABOUT 78 A.D.).

- 14. At the opening of the Christian era the north-western part of India was invaded by the Turuskas or Scythians. Kaniska, who was one of their chiefs conquered Kaimira
- I Taken from Rhys Davids' translation of the Milinda paths called "the Questions of King Milinds "in S B E. series, vol xxxv, pp. 6-7. Nyaya is an equivalent for the original Nits, causation for Hety, casuate

for Lokayata and sophists for Vatanda Nisi may mean "polity," but placed between Yoga and Vaiseuka it cannot but signify Nurve

* Vide Rhys Davids' Questions of King Milinda in the S B. E. series,

vol. xxxv, p. 46.

8 In the Tangyur, Mdo, vol. G1, there is Mahārāja Kanika-lekhā, which is a letter addressed by Maticitra to King Kaniska. Hwen-thang in the 7th Century I.D. records a prophecy of Buddha that 400 years after his nirvāna Kaniska would be born : vide Beal's Buddha the Records of the Western World, vol. I, p 99. The same prophecy is mentioned by Fa-han about 399 A.D., showing thereby that Kaniska was regarded as historical even at that time. According to Tibetan books such as the Palhava and Delhi, and is said to have founded the era called Saksbda in 78 A D. He accepted the Buddhist faith and established a new system of Buddhism called Mahāgāna, the Great Vehicle The old system of Buddhism as promulging in the Pāli Tepriska was henceforth meknamed Hinagāna, the Little Vehicle. The Mahāgāna gradually spicad to Nepalar Libet, Mongolin, China, Japan, Corea, etc., while the Hinagāna continued in Ceylon and theme spread to Burmah, Siam, etc. In India both the systems prevailed.

Origin of the Sanskrit Buddhist Literature (about 78 A D.)

15. Under the patronage of Kaniska a council³ was held at J\u00e4an Allandhara under the superintendence of P\u00e4riva (or P\u00e4riva (or P\u00e4riva (or P\u00e4riva (or P\u00e4riva (or V\u00e4riva (

16 It must not, however, be supposed that there had been on Buddhat books written in Sanskirt before Kamska held his council As a fact Kamska thought it expedient to introduce Sanskirt as the medium of Buddhistic communication security that there had already existed many valuable Buddhist books in that language. For in-tance, the Abhudharma-vibhäsö, or rather the Abhudharma-wibhäsö, are compiled.

Sum paly-chot-byun, Kan 'ta flourshed in 33 B C, tiat is, 400 years after the mirväga of Buddha with is said to have taken place in 433 B C, Dr. J. F. Fleet holds that Kani-ka tounded the Vikrama era in 58 B C. Dr. J. F. Fleet holds that Kani-ka tounded the Vikrama era in 58 B C. Lief. Traditional Date of Kani-ka in the Journal of the Boyal Asiatio (seeker Traditional Date of Kani-ka in 150 A Dr. Alles of the Control of the Control of the Control of the Control of the Hombay Branch of the Royal Asiatic Security for 1897-98, p. 396, Vincent A. Swith places Kani-ka in 125 A D. while Sylvan Liev, assums him an earlier date of 40 A D. (wide 'J. R. A. January 1905, the vige 'Mat Liev B Control of the Control of the Hombay Branch of the Control of the

¹ Vide Takakusu's I-tsing, p. XXV, also Satis Chandra Vidyābhusana's Mahāyāna and Hinayāna in the Journal of the Royal Asiatic Society of Great Britain and Iroland, January 1909.

² An account of the council is given by Rai Sarat Chandra Das, C.I.E. in an article named "Some Historical tacks connected with the rise and progress of Mahāyāna School of Brüdhism, translated from the Sumphi-cho-byum" in the Journal of the Buildhist! Text Sonety of Calcutta, vol. I, part III, p. 18. Vale also Watters! "On Yuan Chwang." vol. I, p 275; and also Monner Williams Buddham, pp. 68-99.

at the council of Kansaka was a mere commentary on Kātyā-yani-putrā's Abhidharma-jhāna-prashāna-śastra.¹ This last is Sanakrit work explanatory of the Pāh Abhidhamma Pitaka.¹ It was composed 300 years after the nirvāṇa of Buddha or 100 years before the time of Kansaka Though Kansaka was not thus the first founder of the Sanskrit Buddhast hierature, it cannot but be acknowledged that it was he, who for the first time proclaimed Sanskrit as the language of the Buddhast Canon. Since his time there have been composed innumerable Buddhast works in Sanskrit of which nine called the Nava Dharmas are seemally workshipmed by the Mahāyāna Buddhists.

LOGIC MENTIONED IN THE SANSKRIT BUDDHIST

17. None sof the works composed during or before the time of Kaniska has come down to us in its Sanskirt original, and I have had no opportunity of examining the Chinese or Tibetan version of the same. I cannot, therefore, say whether there is any mention of Logic in those works. But we have before us a very large collection of Sanskirt Buddhist works composed after the time of Kaniska. Many of these works, such as some of the Nava Dharmas, contain references to Logic, and several works are even repliets with logical discussions.

THE Lahtavistara (BEFORE 250 A D)

18. The Lalitavistara, which is one of the Nava Dharmas, was translated into Chinese in 221-263 A D • The Sanskrit original of it must have been prepared in India before that

¹ Vide Bunyu Nanjio's Catalogue of the Chinese Tripitaka, nos 1263, 1253 and 1275 Regarding the author-ship of Abhidharma mahāvibhāsā, or simply Mahāvibhāsā, ode Takaknei in the Journal of the Royal Assatic Society of Great Britain and Iroland, January 1905, p 159 2 The Nova Dharmas or Nine Sacied Works are "--

⁽¹⁾ Asta-sähasrikā Prajūšpāramitā. (2) Ganda-vyūha. (3) Da'a-bhūmiara. (4) Samādin rāja. (5) Lankāvatāra. (6) Saddharma pundarīka. (7) Tathāgata-guhyaka. (8) Lahtavistara and (9) Suvarna-prabhāsa. Vide Hodgson'a Iliustrations of the Literature and Rejizion of the

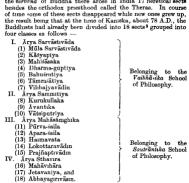
Buddhists, p 19 § Dr Rhys Davids in his Buddhist India, p. 316, observes that the three works composed at the Council of Kaniska are extent in European lubranes.

⁴ The Lalitavistars was translated into Chinese four times. The first and third translations were lost by 79 A.D. The first was prepared under the Han dynasty A.D. 221-285, the second under the Western Tain dynasty A.D. 265-316, the third under the earlier San dynasty A.D. 265-316, the third under the articles San dynasty A.D. 240-479, and the fourth under the Third dynasty A.D. 683. Yade Bunyu Nanjio's Catalogue of the Chinese Triptaks, nos. 159 and 150.

time. In this work Logic, under the name of Hetu-vidua.1 is mentioned along with the Samkhya, Yoga, Vaisesika etc. in all of which the Bodhisattys (Buddha Gantama) is said to have acquired distinction

Examples Spore of the Runnerses

In article 4 we have found that within 200 years after the mirnana of Ruddhe there arose in India 17 heretical sects four alasses as follows -



All the sects mentioned above belonged to the Hinguina though later on they joined the Mahauana too.

ं निषंखी निगमे पुराचे दुतिचाचे देहे बाकरणे निक्को शिकायो इन्दर्शि यज्ञकको ज्योतिमि संबोध योगे जियाकको वैद्येषिके वैद्यिके पर्धविद्याद्यां सार्थस्यासे भावकें भारते समप्तिकते केत्विद्यार्था जतुरुके एवंव वीधिएक एव विशिष्यते सात

Lahtavistara, edited by Dr. Rājendrs Lal Mitra in the Bibliotheca Indica series, Calcutta, Chapter XII, p_179. 2 Vide the Journal of the Buddhist Text Society of Calcutta, vol. I.

FOUR SCHOOLS OF THE BUDDHIST PHU OROPHY.

20. The philosophical views of the sects mentioned above were gradually formulated into two schools viz. the (1) Vaibhāsika and (2) Sautrāntika. The Mahāvāna sect of the Ruddhists founded by Kaniska established two other schools of philosophy, viz., the (3) Madhuamska and Vonacara. So there were altogether four schools of philosophy, two of the Hinavana and two of the Mahauana

21 Vaihhāsika was a later appellation of the philosophy of the Servactivade (Peli - Sahhatthiyada) sect 2 who as their name implies admitted the reality of the world-internal and external. The fundamental philosophical work of this sect is Katvavani-putra's Abhidharmainana-prasthana-sastra. simply Jaana-prasthana-sastra, composed 300 years after the nimana of Buddha. The next work of this sect is the Abhidharma-mahayibhasa-sastra or simply Vibhasa, compiled at the council of Keniska about 78 A.D. It is from this Viblasa that the name Vashhasika was derived Vibhasa means "commentary" and the Vashlasika philosophy seems to have been so called because it was based on the commentaries rather than on the original texts of the teachings of Buddha. Sanghabhadra's Nyayanusara-sastra. otherwise called Kosa-karakasastra, composed about 489 A.D. 7 is a most learned work of the Vaibhasika philosophy

part III, p 18, Takakusu's I-tsung, pp. xxin, xxiv and xxv; Rhys Davids' article in the Journal of the Royal Asiatic Souety of Great Britain and Ireland, 1891, p 411, and 1892, pp 1-37, Rockhill's Buddha, p 181; Tārānātha's Geschiclite des Buddhismus von Schiefiner, pp. 270-274; and Wijesimha's Mahavamsa, part I, Chapter V, p 15

Vide Beal's Buddhist Records of the Western World, vol I, pp. 121. 139 n . and Takakusu's I-teing. p xxii

199 f.; and laakakusis 1-ising, p xxi: The Arya Sammitiyas, at any rate their subclass called the Vätsputriyas, were also followers of the Vabhāsika philosophy. The Hindu philosophe Vācsput Mixa in his Nyšys vārika-tātparystikā 3-i-1 quotes the opinions of the Vaibhāsika who were celled Vācāputras. 8 This work exists in Chinese and Tibetan : vide Bunyin Nanno's

Catalogue of the Chinese Tripitaka, nos 1273, 1275.

4 This work, too, exists in Chinese and Tibetan ; vide Bunyiu Nanijo's Catalogue of the Chinese Tripitaka, nos 1263, 1264.

5 Compare the explanation of Vashkanka given by the Hindu philosopher Madhavacarya in his Sarvadariana-samgraha, chapter on Bauddha-darsana, translated by Cowell and Gough, second edition, p. 24.

Vide also Satis Chandra Vidyābhūsana's "Mādhyamika School" in the Journal of the Buddhist Text Society of Calcutta for 1895, part II, p. 4

⁵ This work exists in Chinose and Tibetan; vide Bunyin Nanjio's Catalogue of the Chinese Tripitaka, no 1265

7 Vide Bunyiu Nanjio's Catalogue of the Chinese Tripitaka, Appendix II, no. 95 For Sangha-bhadra, vide also Hwen-thsang's Travel in Beal's Buddhist Records of the Western World, vol. I, pp. 193-194.

22 The name Sauteantikal was derived from Sutranta called in Pali Suttanta meaning "original text." The Sautrantibe philosophy seems to have been so called because it was based on the original text of the teachings of Buddha rather than on the commentaries thereon. The text on which the Sautrantika philosophy was based belonged to the sect of Arva Stha-Viras called in Pali Theras who held the First Council in 543 B C and possibly also to the sect of the Mahasamphikas who were the first dissenters in 443 B.C. The philosophical principles of this school are said to have been formulated in Kāśmīra 8 during the reign of Kaniska about 78 A D by a sage named Dharmottara or Uttara-dharma * But the Chinese pilyrim Hwen-thsang. who visited India early in the 7th century A. D. states that the renowned teacher Kumaralahdha of Taksasila (Taxila in the Puniah) was the founder of the Sautrantika school and wrote several very valuable treatises on it. He is supposed to have lived about 300 AD as he was a contemporary of Nagariuna (a. v.) Arva Deva (a. v.) and Asvachosa. There was another very famous teacher named Striabdias who wrote Pahlasa Jastra for commentary on a work) of the Sautrantika school. Hwen-thsang sow in Avodhya the runs of a Sangharama where Srilahdha balyeer

MENTION OF LOGIC IN THE WORKS OF THESE SCHOOLS

As none of the old works belonging to the Vaibhanka or Sautrantika school has yet become accessible to us I cannot state whether there is any mention of Logic in those works. But there are ample references to Logic in the works of the Madhuamika and Youacara schools short accounts of which are given below

¹ Compare the explanation of the term Sautrantika given by the Hindu philosopher Mādhavācārya in the Sarvadar-ana-samgiaha, chapter on Banddha-dar-ana, translated by Cowell and Gough, second edition, p 26, Vide also Satis Chandra Vidyābhūsana's "Mādhvānika School" in the Journal of the Buddhist Text Society of Calcutta for 1895, part II, p 4 Vide Rhys Davids' Buddhist India, p 168, and Beal's Fahian and

Sungvun, p 143

Y'de Watters "On Yuan Chwang." vol II, p 161
 V'de the Journal of the Buddhist Text Society of Calcutta, vol I. part III, pp. 18, 19, and Täränätha's Geschichte des Buddhismus von Schiefner, p 59

^{*} For the Dhammuttanya sect, wide Wassiltef's Buddhism, p. 233: and Mahavamsa, part I, chapter V, p 15. Wujesmha's foot-note

⁵ Vule Beal's Buddhist Records of the Western World, vol. II, p. 302, and Tarinatha's Geschichte des Buddhismus von Schiefner, p. 78, where Kumara-labha stands for Kumara-labdha

Nude Beal's Buddhist Records of the Western World, vol. I. pp. 225. 226; and Taranatha's Geschichte des Buddhismus von Schiefner, p. 67.

IDEA NICIPITAL (ABOUT 200 A D.)

24 The name Madhuamaka was derived from madhuama. meaning the middle. The Madhuamika philosophy was so called because it avoided two extremes are advocated neither the theory of absolute resulty nor that of total unreality of the world but chose a middle path | inculcating that the world had only a conditional existence. The founder of this school was Nagariuna or rather Arva Nagariuna, who was born at Vidarbha (modern Berar) in Mahakosala s during the reign of King Sadvaha or Satavaha (of the Andhra dynasty). He passed many of his days in meditation in a cave-dwelling of the Sri-parvata that bordered on the river Krishna. He was a numil of Saraha and a said to have converted a nowerful king. named Bhois Devs 5 to Buddhism.

1 Compare-

वती भावाभावासदयरचित्रतात सर्वेकभावानस्तितस्त्राचा ग्रान्यता सक्षमा प्रतिपद्मधामी सार्ग इत्युचते ॥

-Midhyamiki Vrtts published by the Buddhist Text Society of Calcutta, chapter XXIV, p 185

Compare the explanation of the term Midhuamika given by the Hindu philosopher Madhavicarya, in the Sarvadar-ana-saingraha, chapter on philosopher Madhavacarya, in the carvadar-ana-aningiana, chapta. Sauddha darsana, translated by Cowell and Gough, second edition, p. 24; and also Satis Chandra Vidyabhusana's History of the Midhyamika Philos-

and also Satis Chandra Vidyabhusana's History of the Munyamina rinuo-ophy of Nigiqirus in the Journal of the Buddhist Text Society of Calcutta, 1897, part IV, pp 7-20

* Vide Hwenthang's Travel in Beal's Buddhist Records of the Western World, vol II, Book VIII, p 97, and Book X, p. 210; Watters' "On Yuan Chwang," vol. II, p. 201-202, and Wassipiew quoted by Schiefner in the Geschichte des Buddhismus, p 301

8 Sadváha is the same as Sátaváha, which is a general name of the kings of the Andhra dynasty.—Vide Dr R G. Bhandarkar's Early History of the Dekkan, second edition, pp. 25-37.

Nigarjuna wrote an instructive letter to Satavaha[na], whose private name in Chinese was Shi-yen-toh-cia. This letter is called Arya Nagariuna Bodhisattva Suhlelskia It was translated into Chinese in 434 A.D. An English translation of this letter has appeared in the Journal of the

Pali Text Society of London, 1883, pp 71 75

4 The Andhra kings ruled the northern portion of the Madras Presi-

• Ine Andria kings ruled the northern portion of the Madras Presidency and the whole of Kalinga, and overthrew the Kanva dynasty in northern India about 31 B.C. They remained powerful up to 436 A.D. They were Buddhists, and it was by them that the magnificent marble stipa at Amarivati was erected.—Full Sewell's Lists of Antiquities in Madras, vol II. pp. 141-146.

5 For an account of Sri-parvata or Sri-fails see Hwen-theang's Life. Introduction, p. xi. by Beal : Taranatha's Geechichte des Buddhismus von Schiefner, p. 84, Wilson's Milati-Midhava, act I; and Satis Chandra Vidyabhusana's Notes on Rataivali, pp. 27-29. 8 Vide Taranatha's Geschichte des Buddhismus von Schiefner, pp.

66, 69-73.

26. Nāgārjuna is asid to have lived four hundred years' after the survāṇa of Buddha, that is, in 33 B.C. But he does not appear to me to have so early a date as he was one of the early patrons or founders of the university of Nalanda, "hundred had not, perhaps, come into existence in the lat century B.C., and was insignificant? even at 399 A.D., when the Chinese plurim Fa-han came to visit India. Nagārjuna is stated by Lama Tarānātha to have been a contemporary of King Kem Candra, who is supposed to have reigned about 300 A.D.* The

¹ It is prophesed in the Mañju-ári-műla-tantra (called in Tibetan ijjam-ijpal-_Itsa-_Igyu_i) that —

(Quoted in the Introduction to Seg-

"Four hundred years after Buddha's departure from the world there will appear a Binksu, named Nagirjuna, who will do good to the believer in the doctrine"

It should be noted that according to some books of Tibet, Buddha was born in 514 BC, lived 81 years and attained survāsa in 433 B.C. Nāgārjuna, who was born 400 years after the survāsa, must, at this calculation, be placed in 33 BC

² Vide Tārānātha's Geschichte des Buddhismus von Schiefner, pp. 66, 69-73.

5 Fahian describes Nālandā as a mere village Nā-lo: vide Beal's Travels of Fahian and Sungyun, p 111.

According to Lama Tār-in-tha, Nēgārjuna was a contemporary of King Nemi Candra, whose genealogy is thus traced:—



The six kings, beginning with Aksa Candra to Sala Candra, are stated to have been weak and insignificant, while Candra Gupta, the seventh king,

latest date that can be assigned to Nagarjuna is 401 A.D., a when his biography was translated into Chinese by Kumarajiva.

26. Nigūjuma's Mādhyamika-kārikā is the first work of the Mādhyamatha phi-vospity. In it he has oceanonally referred to certain chinical philips in the has oceanonally referred to certain chinical philips. In the has oceanonally referred to extend other works on the Mādhyamatha philosophy, such as the 1/1 Nitka-pastikā karikā or saty memoral verses on agrumentation. (2) Vigraha-vyavartani kārikā, or memoral verses on countering disputes, and (3) Vigraha-vyavartani vērses on countering disputes, and (3) Vigraha-vyavartani vērses or countering the control of the Mādhyamatha philosophy. These works he has, as the tatles indicate largely employed the methods of Logue's to establish the abstruse conclusions of the Mādhowame hubosophy.

ARVA DEVA (ABOUT 320 A D.).

 Deva or rather Arya Deva was the next writer on the Mādhyamika philosophy He is otherwise known as Karnaripa,

is described as having been very powerful. This Candra Gupta, who "did not tike refuge in Buddha," may be the same who founded the Gupta cu in 31.4 D. This regime of his predece-sors were very short. Nemi Cundra may be assigned to about 300 Å D – Cf. Tarancha's Geschiehte des Buddhamus von Schuelter, pp. 80-83.

Vide Bunyin Nanjio's Catalogue of the Chinese Tripitaka, Appendix

1, No. 3 § The Midhyamha-kircki with the vitti of Candra Kirti has been published by the Buildhert Text Seriety of Calcutta, the work is being republished in the St Percenting Buildhart Text excess under the othership of Profissor De La Vallee Poussin. The following verse refers to the fallnew of Schlemestone.

विषये या परीचारं छते ग्रस्थनया वदेत् । सर्वं तस्यापरिकातं सम साधेन जासते ।

(M shyamika-karika, chapter IV)

4 For an account of these works, rule the article "Indian Logic as preserved in Thet, No 3." by Satis Chandra Vidyabhusana in the Journal of the Asiatic Society of Bougal new series, vol III, No. 7, 1907 For the philosophical works of Negărjuna, see Bunyiu Nanjo's Catalogue of the Chinese Tripitaka, hipedui X, Ino 3

⁵ The Nyaya-dvera tarka-astra, as noticed in Bunyiu Nanjio's Catalogue of the Chinese Tripitaka, Nos 1223, 1224, is not a work of Nagarjuna but of Dignāga.
⁶ Vide Bunyiu Nanjio's Catalogue of the Chinese Tripitaka, Appendix

Kāpa Deva, Nila-netra and Progala-netra. He was born in Southern India and was an emment theiple of Nāgārjuna. According to Hwen-thsang, he visited the countries of Mahā-kosla, Srugha, Prayāga, Cola and Vasiši, in all of which he won great renown by defeating the Tirthikas and preaching the true doctunes of Buddia. According to Lama Tārānātha, ilde prayer and the season of the prayer and the p

LOGIC OF THE YOGACARA SCHOOL (ABOUT 300-500 AD.).

28 The word Vogācāru is compounded of yoga meaning 'meditation' and ācāra meaning 'practice.' The Vogācāru'so the contemplative system was so called because it emphasised the practice of meditation as means of attaining Bhūma's or the seventeen stages of Buddhistic Perlection. The chief dogma established in its ālāuga-rajāna,' the basis of conscious states,

- No 4, and Watters' "On Yuan Chwang," vol I, p 321, vol II, pp. 225-226
- Vide Beal's Buddinst Records of the Western World, vol. I, Book N, pp. 186-191, Book N, pp. 231, vol. II, Book X, pp. 210, 227, Book XII, p. 392, Book VIII, pp. 98-102
 - ² Vide Lama Taranatha's Geschichte des Buddhismus von Schiefner, pp. 83-86 and 93
 - Vide foot-note 4, p 69
 Vide Bunyiu Nanjio's Catalogue of the Chinese Tripitaka, Appendix
- I, No 4 ⁵ Vede Sates Chandra Vidyabhusana's "Indian Logic as preserved in Tibet No 3" in the Journal of the Asiatic Society of Bengal, new
- series, vol. III, No. 7, 1907

 ⁸ The Yopic ora philosophy is generally known in China, Tibet and Nepal as Yopic ora philosophy is generally known in China, Tibet and Yuan Chwang, 'vol. I, p. 356, Dr. Schlagintweit's Buddham quoted in the Journal of the Buddhast Text Society of Calcutta for 1895, part
- II. Appendux IV.

 Compare explanation of the word Yopkera given by the Hindu Philosopher Midhawkeryann the Sarvadar-ana-samgraba, chapter on Bauddha dariana, translated by Cowell and Gough, second edition, P. 4. Vuke also Satus Chandra Vatyakhusana's "The Madhyamika School" in the Journal of the Buddhaft Text Society of Calcutta, 1895, nor II. n. 4.
- Journal of the Buddhist Text Scenety of Calcutta, 1895, part 1I, p 4

 7 Vide Dharma-samgraha, LXIV and LXV, edited by Max Muller and
 Wenzel
- *For an explanation of *d'aya-vyñāna, see Satis Chandra Vidyabhusana's note ou p. 2 of the Lankävatära Sütra, Calcutta Buddhist Text Society's édition, and also see p. 46 of the same work.

which is the same as our 'ego' or 'soul.' It is not known who was the founder of the Yoghōur school, but in the Tubetan and Chinese books the Laukāvatāra Sūtra, Mahāsamaya Sūtra, Bodhisattwacaryā-nurdeis and the Sapta-dasābhlims-sistra-yogāo-ga have been named as the prominent old works of the system.

Twe Laskawatara Satro (AROUT 300 A.D.).

29. The Lahkävatära Sütra is a very sacred work as it is one of the Nora Dhormas. The exact date of its unknown, beyond the fact that it was translated into Chinices in 443 A.D it has approximate date seems to be 300 A D, tor, it existed at or before the time of Ārya Deva who mentions it it is work speaks in a prophetic style of the Nongājukas (dialectricians) and Tākikāra (logicians). Thus in chapter II of the work Mahāmati asks Buddin.—

"Say how in the time to come Naivankas will flourish ""6

¹ Vide Section Mdo of the Tangyur, Lama Taranatha's Geschichte des Buddhismus von Schieffner, p. 111 f., Bunyiu Nanjio's Catalogue of the Chinese Trpitakis, Appondav I, No. 1, Bedin's Buddhist Records of the Western World, vol. 1, p. 225, vol. II, pp. 220, 275, and Watters' "On Yuan Chwang," vol. 1, p. 317.

⁸ The Sanskut original of this work is being published by the Buddhist Text Secrety of Galculata uniter the editorship of Ras Start Chendra Das, C.I.E., and Dr. Satas Chandra Vidyahiusana. The work also exists in Chinese and Tubstain Hwooth-may mentions the Lankkevitära, red-Benl's Buddhist Records of the Western World, Book XI, p. 251.
Yude on account of the Lankha Sataria Stira by Satas Chandra Vidya-

bhusana in the Journal of the Royal Assatic Society of Great Britain and Ireland, 1996

8 Vide Bunniu Nanpo's Catologue of the Chipese Tripitaka, nos. 175.

176 and 177

4 Vide Bunviu Nanjio's Catalogue of the Chinese Tripitaka, nos. 1259, 1260 and Anneadux I, no. 4

b The Sanskrit original runs as follows :— नेयायिकाः कथं मुद्दि भविष्यन्ति श्वनागताः ।

> (Lankāvatāra Sūtra, Asiatic Society of Bengal's MSS., chapter II, leaf 11).

The Tibetan version runs thus:--

भार्युट्या-र्यंत्राययवीट-य-मशिट्य ।। कु.च.र्यमञ्जीट-इ.जे.चेर ।

(Kangyur, Mdo, vol V, Asiatic Society of Bengal's xylograph), "How is tarka (reasoning or argumentation) corrected, and how is it carried on ?"1

Again in chapter X of the work we read :-

"Whatever is produced is destructible this is the conclusion of the Tärkikas."

MAITREYA (ABOUT 400 A.D.).

30. The date of the Mahasamaya-sūtra ³ is not known. The Bodhisattva-caryā-mrdeša was translated into Chinese during 144-421 A D and the Sapta-dasa-blüm-ŝāstra-yogācārya in 646-647 A D. The author of these two works was Maitreya* (called in Chinese ⁴ Min-l.), who lived 900 years after the nirvāna of Buddha, that is about 400 A.D.⁴ He is reported by Hewei-bleang to have communicated the materials of three Buddhist treatises to Ārya Asanga while the latter was residing in a monstery in Ayodhyā ⁶ In the Sapta-daśa-būm-śāstra-yogācārya ⁷ Maitreya has discussed certain topics of Logic, a

। क्रम चित्रामाने तके: क्रमंत्रके: प्रतकेते ।

(Lankāvatāra Sūtra, chapter II, leaf

हें अर हेंगानी इस दमाय गुर हेंगानी डेप्पे ख़ुर द यद्या ॥

(Kangyur, Mdo, vol. V.)

² कतकस्त्र विनागः स्त्रात् ताकिकायामयं नयः।

(Lunkāvatāra Sūtra, chapter X, leaf 143, ASB. MSS.)

वर्रा देश्यायो स्थायी क्षेत्र ।। वर्रा देश्यायो स्थायी क्षेत्र ।।

(Kangyur, Mdo, vol V.)

⁸ Vide Dr Schlagentweit's Buddhism quoted in the Journal of the Buddhist Text Society of Calcutta, 1885, part II, Appendix IV, p. 16.
⁴ Vide Bunyui Nanjo's Catalogue of the Chinese Tripitaka, Appendix I,

δ Vide "Hindu Logic as preserved in China and Japan," by Dr. Nyawa n 20

Sugura, p 30

§ Vide Watters' "On Yuan Chwang," Vol I, pp 355—56 The three treatness are:—Saptadaśabhūmiśāstra-yogācārya, Sūtrālankāratīkā and Madhyānta vibhāga šāstra

7 It is perhaps this work which is called Yoga by Dr. Sugiura, vide its Chinese version Yuka Rou, Book XV. short account of which is own below from the researches of De Sucinca 1

- 31 Mastreya mainly discussed the practical questions of Long as is evulant from the titles of some of the chanters of his work mz (1) Of Kinds of Debate. (2) Of Occasions of Debate (3) Of the Attributes of the Debater (4) Of Defeat, etc. But occasionally there was mixed in with the discussions, some Pure Logic too. A thesis | prational | according to Maitreva, is to be supported by a reason | hetu | and two examples [destanta]. Validity of the reason and of the examples requires that they be based either (1) on fact [pratual sa] (2) on another inference [anumana], or (3) on holy saying [agama] Analogy or Comparison [unamana] is omitted. The form of reasoning is illustrated ee follows :--
 - 1. Sound is non-eternal
 - 2 Because it is a product.
 - Like a not but not like other [ākāia] 4. A product like a not is non-eternal.
 - 5 Whereas, an eternal thing like other is not a product.

ĀRYA ASANGA (AROUT 450 A D.)

32. Asanga, called in Chinese Mineak, was born in Gandhara (modern Peshwar) He was at first an adherent of the Mahisasaka sect and followed the Vaibhāsika philosophy of the Hingvana. Later on he became a disciple of Maitreva and adopted the Yogacara philosophy of the Mahayana He is said to have hved for some years as a pandita in Nalanda . He lived about 450 A.D. The latest date that can be assigned to him is 531 A D. " when one of his works, called the Mahayana-samparigraha-sastra, was translated into Clunese. Hwen-thsang in the 7th century A.D. saw the runs of Sangharamas in Kausambi and Avodhva, where Asanga resided for some years? He wrote 12 works, most of which still exist in Chinese and Tibetan ver-Sions 3

¹ Vide "Hindu Logic as preserved in China and Japan," p 30 Vide Hwen-thsang's Travel in Beal's Buddhist Records of the Western World, Vol I, pp 98, 227 and 236.

⁵ Vide Watters' "On Yuan Chwang," Vol I. p. 357 • Vide Tārānātha's Geschichte des Buddhismus von Schiefner, p. 122 6 Asanga is approximately placed at 450 A D as he was the eldostbrother of Vasubandhu (q v) who lived about 480 A D

⁶ Vide Bunyu Nanjio's Catalogue of the Chinese Tripitaka, Appendix I, 7 See Beal's Buddhist Records, Vol I, pp 98, 227, 236.

⁸ Vide Bunyin Nanno's Catalogue of the Chinese Tripitake, Appendix I. no. 5.

- 33. Dr. Sugiura¹ has ascertained from Chinese sources that Assags treated Logic in the tenth volume of Genyo, in which he simply reproduced the conclusions of his master Mattreya, and also in the sixteen volumes of Zaschin, in which he showed a blight originality. Asagas's form of reasoning, which is somewhat different from Mattreya's, is given below:—
 - Sound is non-eternal,
 - 2 Because it is a product,
 - Like a pot (but not like ether);
 - 4 Because a pot is a product it is non-eternal; so is sound, as it is a product
 - 5. Therefore we know sound is non-eternal.

Here we find that Asanga made some improvement on the form of syllorism adopted in the Longe of his master. The basis of Maitreva's inference, so far as it related to the connection between "produced-ness" and "non-ternality", was a mere analogy founded upon a single instance. This connection (between "produced-ness" and "non-ternality" in the case of the pot) might be accidental. Asanga emphasised the essential connection between "produced-ness" and "non-ternality" by saying "Because a pot is a product, it is non-ternal." In so dong he appealed not merely to an instance but to a fazi.

VASUBANDHU (ABOUT 480 A.D.)

34 Vasubandhu, 2 called in Chinese Sesh., was born in Gändinän (molern Peshwar), where a tablet to his memory was seen by Hwen-thsang in the 7th century A.D. His father's name was Kanjska. He began his career as a Vai-bhāgika philosopher of the Sarvästivåda seet, but was later converted by his eldest brother Asanga to the Yoyācāra school of the Mahāyāna He passed many years of his life in Sākala, Kanšāmbi and Ayodhvā, in the last of which places he died at the age of eighty years. He was a friend of Manoratha, a master of the Vabhāgika Sāstra, who flourished in the middle of the thousand years after the nirvāna of Buddha, that is before 500 A.D. He was a contemporary of another Vabhāgika

The original Sanskrit text of Asanga's Vajracchedikā has been published in the Anedota Oxoniensia edited by Professor Max Muller

1 Vide "Hindu Logic as preserved in China and Japan" by Dr.
Sugiura, p 31

² Yude Hwen-thsang s Travel in Beal's Buddhist Records of the Western World, Vol. I, pp. 98, 105, 172, 193, 225, 236, and Watters' "On Yuan Chwang," Vol. I, p. 210.

teacher named Sanghahhadra, who lived about 489 A.D.1 So we may approximately fix the date of Vasubandhu at about 480 A D His biography 2 was translated from Sanskrit into Chinese during 557-569 A.D. Vasubandhu was the author of a large number of very valuable works a including the Tarkaagatra which consists of three chanters and is perhaps the first regular Buddhist work on Logic This work was translated into Chinese in 550 A.D. The Chinese version still exists, while the Sanskrit original has been long lost. The work annears to have been translated into Tibetan too, but my persistent efforts to discover the Tibetan version were incuragedful

35. Dr Sugura & from Chinese sources has ascertained that in the 7th century A.D., while Hwen-thsang was in India, he saw three other books on Lone attributed to Vasubandhu. which are called in Chinese Ronki, Ronshiki and Ronshin, respectively. In the Ronki, quoted by Kwei-ke. Vasubandhu maintained that a thesis can be proved by two propositions only. and that therefore, the necessary parts in a syllogistic inference are only three i.e. nakea or minor term sadhua or major term

चनवाँप्रीव साधासा सिवेवेदिवदास्ति । वर्षां सात्रद्वातेऽधेवं न्यायविद्यो विद्यः ॥ १० ॥

(Nysyavatara of Siddhaeena Divakara, edited by Satis Chandra Vidyabhusans and published by the Indian Research Society of Calcutta).

¹ Sanghabhadra translated Vibhāsa-vinava into Chinese in 489 A.D. Vide Bunviu Nanjio's Catalogue of the Chinese Tripitaka, Appendix II, No. 95

Mr. Takakusu, in a very learned article on Paramartha's Life of Vasubandhu and the date of Vasubandhu published in the Journal of the Royal Asiatic Society of Great Britain and Ireland, January 1905, says that Sanghabhadra, contemporary of Vasubandhu, was the translator of the Samantanāsādikā of Buddhaghosa into Chinese in 488 A D

^{*} Vade Bunyiu Namio's Catalogue of the Chinese Tripital a. Appendix I. No. 6. The statement that there was an older translation of the life of Vasubandhu by Kumarajiva A D 401-409 but that it was lost in 730 A.D., cannot be accepted without further testimony Takakusu says that "some Catalogues mention by mistake that such a work was then in existence": vide Journal of the Royal Asiate Society of Great Britain and Ireland, January 1905, p 39.

³ Vide Bunyiu Nanuo's Catalogue of the Chinese Trinitaka, Appendix I. No. 6.

Vide Dr. Sugiura's " Hindu Logic as preserved in China and Japan,"

p. 32.

6 The Jama logician Siddhasena Divákara probably refers to Vasuban inseparable connection) consisting of pakes or minor term, sidings or major term and hets or middle term is quite enough in establishing a thesis, and that drightnat or example is altogether useless Siddhaena Divákara writes:-

and hetu or middle term). But it is to be regretted that these three logical works are lost and we cannot know how for the theory of syllogism was developed in them. The work in Chinese from which alone we can know anything of his Logic is his polemic against heresies (Nyouts-ron)! In this book he gives the following form of reasoning:

- 1 Sound is non-sternal
- Because it is a product of a cause
- Things produced by a cause are non-eternal like a not. which is produced by a cause and is non-eternal .
- Sound is an instance of this (kind) Therefore sound is non-sternel

I Is this the same work as the Turka-fistra already referred to ?

CHAPTER II

SYSTEMATIC BUDDHIST WRITERS ON LOGIC (500-1200 A D).

LOGIC DISTINGUISHED FROM PHILOSOPHY.

36. In the previous chapter we have seen that from the origin of Buddhism in the 6th century B U to its expansion into four philosophical schools in the 4th century A D, there were no systematic Buddhist works on Logic, but only a few stray references to that seence in the works on philosophy and religion Turing 400—500 A.D., Maitreya, Asaiga and Vasubandhu handled Logic, but their treatment of it was merely invedential, being mixed up with the problems of the Yoglozian and Yaibhäsika schools of philosophy Vasubandhu's three works on Pure Logic mentioned by Hwen-thsaing are now lost and consequently their ments cannot be judged. With 500 A.D. began a period when Logic was completely differentiated from general philosophy, and a large number of Buddhust writers gave their undivided attention to that branch of learning. Diguäga is the earliest known write of this period.

37. ĀCĀRYA DIGNĀGA-FATHER OF MEDIÆVAL LOGIC.

[Flourished in Andhra, modern Telingana in the Madras Presidency, about 500 A D]

The likeness of Deguigs reproduced in the next page is taken from the Detant Tangun (Mo), c. 6, 610 i.) which was put in its present form by the celebrated Launs Bu-son, who passed the last days of his inference of the produced Launs Bu-son, who passed the last days of his inference of the last days of the last case of the last days of the last case of the last days of the inference with India between 900 a. D. and 1200 a D

The during nor intercourse was assume new control to and Archards months were not allowed to warr any head dress (refs the Plitroikish rules of the Vinaya-Pitska) With the introduction of Malikykin in the first century A D by Kansha, a great change was effected in the dress of months, and caps of warrous shapes were invented. The hat worn here is called Tacches-vilues/furnal 5 or *Parkits* red cap,* with a pointed

[!] Vide Book II, Chapter I, under the head " Vasubandhu "

² Vide Sarat Chandra Das's Tibetan Dictionary, p. 870.

⁸ Vide Waddell's Lamaism, pp 194-196

peak and long lappets. The lappets of the cap were lengthened in pro-

It is not known when the "Pandita's cap" was first introduced. It is said to have been taken to Tibet in 749 AD by Santa Rakuta. "Pandita" was a degree which was conferred by the Vikramasila University on its successful candidates. It is not known what title the University on its successful candidates.



- यथुन(२.सुर्म)सम्बद्धाः भून:५२५,सुर्मासम्बद्धाः ।।

venuty of Nālandā conferred on its distinguished students Perhaps in that university, too, the trile "Panilita" was recognised, and "Pandita's cap" was possibly a distinctive badge of the scholars of that famous university where Dignāga distinguished himself in philosophical controversies

The woollen shawl worn here is indicative of the fact that after Bud-

dhiam had spread into cold climes, monks like Brahmanic sages were allowed to put on suitable warm clothes. There is also in the palms of the image a thunderbolt called in Sanskrit Tejra and in Tibetan Dorte, which is a remover of all evils. The halo round the head of the image indicates that Direkga we a saint.

LIFE OF DIGNAGA (ABOUT 500 A.D.).

38 Dignāga or rather Ācārva Dignāga is called in Tibetan Phyoga-glan. He was born in a Brahmana family in Simhavoktra near Kanet modern Consequeram in the Madres Promdency. By Nagadatta, a Pandita of the Vatsinutriva sect he was admitted to the religious system of that sect and attained erudition in the Trimtaka of the Hinavana. Afterwards he became a disciple of Acarva Vasubandhu with whom he studied all the Pitakas of the Mahauana and Hanauana. He miraculously saw the face of Manuscrit the Buddhist god of learning from whom he received inspiration in the Law (Dharma). A few years later he was invited to Nalanda (Vide annendix A) where he defeated Brahmana Sudurjaya and other Tirtha dialecticians and won them to the doctrine of Buddha. Since he had refuted chiefly the Tirtha controversialists he was called the "Bull in discussion" (Sanskrit : Tarkapungaya, and Tibetan : Rtsodnahi, khwii-mchog). He travelled through Orissa and Mahārāstra to the south, meeting the Tirtha controversialists in discussions At Mahārāstra he is said to have resided frequently in the Ācāra's Monasterv. At Orissa he converted Bhadra Pālita. Treasury-minister of the king of the country, to Buddhism He was a man of vast learning and wisdom, and practised during his life-time twelve tested virtues. He is said to have died in a solitary wood in Orissa.

39. Dignāga must have lived before 557—569 A.D.⁸ when two of his works were translated into Chinese. The early limit

I This secount of Dayafiga is taken from Lama T&Naththa Geneticht des Buddhismus von Schafener, pp 130—138. Lama T&Naththa Geneticht des Buddhismus von Schafener, pp 130—138. Lama Teaf nikha also relates that Dayafica frequently resided in Orassu na cawer of a mountain called Bhoreaisth where he used to give himself up to contemplation. He was specially versed in incantation formulas. It is stated that the stem of a unvolsaln tree called Muchathrakiat in the garden of Dhadra Fätta in Oriess entirely withered, but it revoved in the garden of Dhadra Fätta in Oriess entirely withered, but it revoved in For a fully and the Dayafia had tutteed incentiation for its restoration. For a fully and the property of the Dayafia and his Frankas-summercay at in the Journal of the Anatus Sonety of Sengal Vol I, No. 9, 1905.

² Vide Watters' On Yuan Chwang, Vol II, p. 122.

⁸ Vide Bynym Nanjo's Catalogue of the Chinese Tripitaka, App. I, No. 10, where Dignäga is called Jina. The Chinese name of Dignäga has been wrongly rendered as Jina by Japanese writers as well as Rev. Real.

of his date in 480 A D, when his teacher Vasubandhu lived Dignaga flourished possibly about 500 A D, when the Buddhist kings of the Pallava[†] dynasty ruled the eastern coast of Southern India.

40 We have already seen that Durnage travelled in Nalanda Orissa Mahārāstra and Daksina (Madras) entering everywhere into disputes with controversialists. He attacked his opponents as frequently as he was attacked by them. His whole lite was passed in giving blows and receiving counterblows On account of this love of discussion he was during his lite-time called the "Bull in discussion" (Tarka-minagas) Even by death did not terminate the great intellectual war in which he had been engaged though he could no longer offer any violence, his opponents continued to fall upon him with Mark the volleys on his dead body coming from no mean warriors! Kalidasi, the prince of poets, warns his poem to avoid the "rugged hand" (sthula-hasta) of Dignaga Udvotakara, the emment logician, calls Dignāga " a quibbler " (Kutārlika) Vācaspati Misra bescribes him as "an erring one" (bhrānta) and speaks of his "blunders" (bhrānti). Mallinātha " compares him with a "tock" (adrikalna) Kumārila Bhatta and Partha earath, Micra 7 turn their arrows against him

* यदक्तपादः प्रवरो सुनीनां शसाय शास्त्रं जनतो जगादः

कृताकिकाचाननिर्दतिचेतुः करिकाते तस्य सया निक्यः॥

Udyotakara s Nyāya-vārtika, Introductory staura, p 1, in the Bibliotheca Indica series Compare also Nyāya-vārtika, 1-1-4, pp 43—44;

i On the downtall of the Andhras in 436 A D, the Pa'lavan rose to power They were in their time division out of their northern possessions, the kingdom of Veng. by Kubia Vi-nuvandhana of the Bastorn Chalakva dynaster During S'2-SeN A D, Kiffel, the equital of the Chalakva dynaster During S'2-SeN A D, Kiffel, the equital of the Chalakva dynaster During S'2-SeN A D, Kiffel, the equital of the Chalakva dynasty. Vid. Sewell's Lasts of Antiquities, Madres, Vol. II. pp 141,140,148, 149 and 211.2

² Vide Lama Täränätha's Goschichte des Buddhismus von Schiefner, p 134

Nide Meghadūta, Pūrva-megha, verse 14

^{1-1-5,} p 52; 1-1-6, pp 60—61, 1-1-7, p 63, etc 5 Vide Väcaspati Mira's Nyāva-vārtika-lātparys-tīkā, edited by Gangadhara Sastri, 1-1-1, pp 1, 31; 1-1-4, pp 76—77, 97—98, 102; 1-1-5, p, 102; 1-1-6, p 135, etc

⁸ Mallinātha's commentary on verse 14 of the Meghadūta, Pūrva megha 1 Vrde Pārtha-ārathi's gloss on 59—60. Anumānapariccheda of Kumānia Bhatta's vārtuka on the 5th Sūra of Jamini.

Vedantins and Jainas were not mactive in their hostility. Even Dharmskirth we Budhinst sage attempted to oppose him. Dignaga must have been a very strongly built man, both physically and mentally, otherwise he could hardly have lived for a single day under assaults from so many sides. Those of his works which still eviat enable us somehow to measure his attenth and has weakness.

Dignaga's Pramana-samucosya 3

41 The Pramāna-samuccaya is one of the grandest literary monuments of Dignāga It is said to have been composed while he was reading on a solitary hill near Veng in Andhra (modern Telingāna) in the Madras Presidency. Seeing

¹ Vide the works of Prabhācandra and Vidyānanda ieferred to in the JBBRAS, Vol XVIII, p. 229 The Digambara Jama logician Dharmabhānan, in controvering the Vai-saka doctrine of Sānāiya, generality, quotes in support of his own conclusion the following verse of Dimañan.

> न याति न चन्नभासे न पश्चादिस्त नौहत्त्। जदाति पृथ्वे साधारमधी स्थलसम्मतिः ॥

र्ति दिर्मातक्ष्यितकृष्यतक्ष्यस्थ्यस्थात् (Quoted in Dhaimabhüsana's Nyava-

dīpikā, Chap. III)

The same verse has been quoted in a little altered form by the Hindu

philosopher Māthavā ārya as tollows —

न शांति न च तथाधीदश्चिपदाद्वशांसदत्। चर्चात पूर्वे नाधारमदी द्वस्तनस्तिः॥

(Sarvadar-ana samgraha, chapter on Bauddhedar-ana)

2 Vide the head " Dharmakirts " which follows

5 The account of the composition of the Pramana-samurcaya given here is taken from Lama Tārānātha's Geschichte des Buddhismus von Schiefner, pp 132, 133; and the Thetan Pag-sam-juo-zang edited by Rai Sarat Chandra Das, Bahadur, C.I.E., pp 62, 75 100 and LXVII.

*Yols Hver. thean; a Travel in Beat's Beddhale Records of the Western World, Vol II, pp 218, 218 and 220 where the Chinese term for Dundles is wrongly rendered as Jins. Hwest-thean; gives the following began to common seed to the proper seed to the proper seed to the seed of the proper seed to the proper seed to the following exys] for evercoming the difficulties of the Betuvelys-Setze, the mounease and vellows shook, and reverberated; the vegour and doudschanged as the proper shook and reverberated; the vegour and doudschanged ing him to spread abroad the siters (Hetavadyl). There they then the (Digniga) values a bright light to sinue and illumine the dark places. Surpresed at this worlder, the king of the country (Andhra) came near him of the infinite blass of invides Dignigas residued to enter into it. Marthat the Sastras on Dialectics written earlier by him remained cattered about, he resolved to collect them. Accordingly, putting together fragments from particular works, he engaged himself in complining in verse a compendium called the Pramagasamuccaya. Wirle he was writing the opening lines the earth

Dignāga and lívarakṛṣṇa trembled and all the places were filled with light and a great tumult was audible A Brāhmana named lívara-

krsna i surprised at this wonder came to Acarva Dionaga and finding that he had gone out to collect alms wined out the words he had written Dignaga came and rewrote the words and Isvara-krana wined them out again. Dignaga wrote them a third time and added Let no one wine this out even in take or sport, for none should wine out what is of great importance: if the sense of the expression is not right, and one wishes to dispute on that account, let him appear before me in person" When after Dignaga had gone out to collect alms the Brahmana again came to wine out the writings he saw what was added and paused. The Acarva returning from his rounds for meal met the Riahmana; they began controversy either staking his own doctrine. When he had vanquished the Tirtha. (Brāhmana) several times and challenged him to accept the Buddlust doctrine the Tirtha scattered ashes pronouncing incantations on them and burnt all the goods of the Acarva that happened to be before him, and when the Acarva was kent back by fire the Tirtha ran away. Thereunon Dignaga. reflected that since he could not work the salvation of this single individual he would not be able to work that of others. So thinking he was on the point of giving up his purpose of comuling the Pramana samuecava when the Bodhisattva Arva Mañjuśri miraculously appeared before him in person and said ·-

"Son, refrain, refrain the intellect is infected by arguing with mean persons. Please know that when you have demonstrated it this Sastra cannot be injured by the host of Tirthas. I undertake to be your spiritual tutor till you have attained the

justi, the god of learning, knowing his purpose was moved with pity. He canne to Dignigs and said "Mast how have you given up your great purpose, and only fixed your mind on your own personal profit, with narrow aims, giving up the purpose of saving all" Saying this he directed him to explain the Yogickryabhdim-Satra and Hetwidyä-Batra. Dignigs receiving these directions, repostfully assented and saluted the sant. Then he gave himself to profound study and explained the Hetuvidyä-Batra and the Yoga disception.

¹ I-varakrana here referred to was very probably the author of the Samkhva karika

stage of perfection. In later times this sastra will become the

So saying Mañjuiri disapppeared and Dignaga resumed his

work and completed the Pramana-samuccava

42. The Pramāna-samuccaya* is a Sanskut work written amutubib metre. The Sanskut original of it is lost but a Tibetan translation still exists. The translation was prepared by an Indian sage named Hena Varian (in Tibetan Geergy-go-cha) and a Tibetan interpreter maned Dad-pah-se-rad of the Tangyur, section Mdo, volume Ce* In Tibetan it is called Tshad-mah-galo-kun-las-but-pa (-Pramāna-samuccaya) signifying a compilation of aphorisms on Pramāna samuccaya) signifying a compilation of aphorisms on Pramāna samuccaya) signifying a compilation of aphorisms on Pramāna samuccaya is the samula signifying a compilation of aphorisms on Pramāna and bendactor of the world, i, for the sake of exponending Pramāna (valid knowledge), put together here various scattered matters, compiled from my own works." In the closing lines

ব্যাঘ্য ক্রিয়

हिं नुष्रेक्षक्षक्षक्ष्य च देवा नुष्ठक्षित्र स्त्रीक्षक्ष प्रत्युक्ष स्त्री। सिंदि नुष्ठक्षित्र स्वर्थक्ष च देवा नुष्ठक्षित्र स्त्रीक्ष स्त्रीत् स्त्रीत् स्त्रीत् स्त्रीत् स्त्रीत् स्त्रीत

Pag-sam-jon-zang, edited by Rai Sarat Chandra Das, Bahadur, C.I.E., p 101

² Probably the same as "The Sastra on the grouped inferences," usde Takakusu's I-taing, p 167

8 The volume Co of the Tangur, section Mdo, was put at my disposal by the India Office, London, through Mr Thomas र्ज सर्मुर सप्त्रीयास्त्रसर्महित्।

यस्य इ.के.कूचमार हृदः स्थलः ट इट साहुमार ।। क्ट्रसः स्नैयः क्रीट र ट.स्.संसीर्येट गीये जल। इदः त.तरः सीरामार सैचारा द्वेमार क्ष्यरंश।

(Tangvur. Mdo, Ce, folio 1)

it is stated that "Dignaga, the subduer of controversialists in all regions and the possessor of elephantine strength, compiled the from his own with."

43 It is divided into six chapters which are named respectively. (1) Perception (Sanakut Pratjudze, Thietan: Mnonsum); (2) Inference for one's own self (Sanakut Pratjudze, Thietan: Mnonsum); (2) Inference for one's own self (Sanakut Sañakut Pratjudze, (3) Inference for the sake of others (Sanakut Pratjudze, (3) Inference for the sake of others (Sanakut Pratjudze, 1) Inference for the sake of others (Sanakut Pratjudze, 1) Inference for the sake of others (Sanakut Pratjudze, 1) Inference for the sake of others (Sanakut Pratjudze, 1) Inference for the sake of others (Sanakut Pratjudze, 1) Inference for the sake of others (Sanakut Pratjudze, 1) Inference for Sanakut Pratjudze, 1) Inference for the sake of the sake of

44 Diguiga does not give any tormal definition of Perception, which is well known as the knowperception ledge of objects derived through the
channels of the senses. But he describes Perception as that
which is freed from allismy experiences and is unconnected with
name, genus, etc. Suppose a man in the twilight mistakes a
true for a sunker his experience of the wards in greatly theory.

सुनाराकु मारास्य राजुराणुरुष्य स्वर्धाः अहस्य स्वराजुरुण मारास्य देखेल स्वराज्य स्वराज्य 'सुनारास्य राजुरुण मारास्य स्वराज्य स्व

(Tangyur, Mdo, Ce, Joho 13)

2 In chapter I of the Pramana-samucesya, Dignaga describes Perception as follows -

> सर्देव शुक्र देने पान निर्मान । श्रीत निर्मान सेना सामित ।

The Sanskrit equivalents for those two lines are as follows :-

प्रत्यत्तं कल्पनापीदं नामजात्या धरंगतस्य ॥

(Pramāns-samurcaya, chapter I).

The first of these lines has actually been quoted, and Digniga's whole theory of Perception soverely criticised, by the Hindu logician Udyotakars in his Nyava-varitka, 1.1-4. and is not according to Dignaga an act of Perception. Dignage contends that Percention is also not connected with name. gan continue that I creeping is also not conficted with hame, neculiar one. Its infinite peculiarities can only be realised by me who have seen it. If I proceed to indicate this cow to other persons by saving that I saw a cow which is named Dittha or which is red etc. I can only convey to those persons the ides of a cow of a certain class that is a cow negressing the common characteristics of a class of cows, but can never express to them the individual cow which I saw Hence it follows that (a result of) Percention cannot be properly expressed by name. genus, etc But very different is the case with inference Knowledge derived through inference is general, and can be well expressed by name genus, etc., whereas that derived through Percention is particular and is incapable of being properly communicated to others by name, genus, etc.

municated to others by name, genus, eac.

45. In the chapter on Perception Dignaga has criticised the
Huidu locacian Vatsvavana, who concluded that the mind

Digniga criticise. Vāt:

(manne) was a sense-organ, because it
was accepted as sut in several systems
of philosophy, and the view was not opposed in the Nyāya-sātta according to the maxim "if I do not
oppose a theory of my opponent" it is to be understood I approve of it." Dignāga criticises this maxim of Vātsyāyana
awino "if slenne moved assent it was useless for the Nyāya-

sutra to mention other sense-organs"

! Vātayāyana wiztos — सनञ्ज दुन्दियमानाङ्क वार्च अच्चवाक्तरसिति । तन्त्राक्तरसभाषाराचैतत् प्रत्येसर्वाति परमतमप्रतिविद्यसन्तर्गति चित्रन्त्रविक्कः ।

* Dignāga writes .—

(Nyāyabhā;ya, 1-1-4)

यणम्यासस्य स्थितः हेन्। द्यान्यस्य स्थान

(Pramana-samuecaya, chapter I)

The Sanskrit originals of the lines are as follows --

षनिध्धादुवानं चेत् षन्येन्द्रियदनं स्था ॥

(Pramāna-samuccaya, chapter I).

These two lines have been quoted and criticised by the Hindu logician Văcaspati Misra in his N; āya-vārtika-tātparya-tīkā. 1-1-4.

46. In chanter II of the Pramana-samuccaya, Dignaga men-

toons the views of some logicians who from smoke, which is the middle term, unfer fire which is mesparably connected with it, and also of others, who from smoke infer the connection between it and the hill which is the minor term. He argues against the first mentioned logicians saying that if they infer fire from smoke they gain no new knowledge from this inference, for it is already known that smoke is mesparably connected with fire. His argument against the other logicians is that they are not able to infer the connection, for connection implies two things, whereas here only one thing, wz., the hill, is visible, but the other, wz., fire, is not visible. What then do we really infer from smoke?

Dignifigs saves it is not fire not the connection between it and the hill, but it is the firm hill that as inferred?

What Dignaga meant to say is -

The Nykwa-Ura distinctly mentions the (ye, ear, nose, tongue and touch as sen-e-organs, but says nothing as to whether the mind (minna) is a sense-organ or not. This presumption from this silence is that the mind is not a sense-organ according to the Nykya-Eitra. But Väty-Vayana, the famous. Hudu commentator on the Nykya-

sitra interprets the silence in a quite different way, concluding therefrom that the mind (manas) is a sense-organ according to the Nyfiva-sitra

Nvaya-surra Dignāgo contends "if silence was a proof of assent why did the Nyāyasurra not remain silent regarding the other five sense-organs too?" 1 Domāgo writes —

द्वाभा के ताहुत्याचा के द्वादे होता।
के श्वाद के स्वाद के स्वाद

47. In chapter III, Dignāga says that an Inference for the Sake of others consists in making explicit a matter which was inferred by cone's own self! Inchapter IV he re-

jects Comparison as separate source of knowledge H stays that when we recognive a thing through Perception of a similar thing, we really perform an act of Perception for a similar thing, we really perform an act of Perception of the similar thing, we really perform an act of Perception of the similar thing, we really perform an act of Perception of the similar thing, we have a similar than the source of knowledge, but is meluded in Perception In chapter V, he rects "Credible Word" or "Verball Textinony" as a separate source of knowledge He asks "what is the significance of a Credible Word" of bost in mean that the person who spoke the word is credible or the fact he averred is credible 2" "If the word is credible in the same infer-

देश्यक्षक्षक्षेत्रम्य द्वारा वहेद्भिद्देन्त्रीय वहायद्वरा वहेत्र्यक्षक्षरदावदेशस्यक्षेत्रा

(Pramana samuceava, chapter II).

The Sanskut originals of these lines are as tollows -

केचिकु भवाभित् मेथं जिल्लासायभिवारतः।

संदर्भ केचिदिच्च कि सिटलाडकोधिकोसो।

चित्रं धर्में प्रसिद्धं चेतृ किसन्यत् तेन सौधते .

चय धर्मियि तस्त्रेव किसम्बनानुमेयता॥

संबन्धेऽपि द्वयं नास्ति यक्षां सूचते तहति । स्वास्त्रोऽस्टरशीतनाहस्त्रामी निक्संग्रतः॥

(Pramāna-sumuccaya, chanter III).

The Hindu logician Vācaspati Mi-ra has quoted and criticised these lines in the Nvāya-vātikā-tāt parya-tīkā, 1-1-5 1 Dienfox writes .-

> मान्द्रभी देव मी हेश दसमादी। दसमीक्षा अर्थेट देव मान्य या मेट प्रोदा।

रे.जर्यम्.चे.चहर्यः १॥

(Pramāna-samuccava, chapter III).

² Vide a very interesting discussion on it in the Nyāya-vārtika, 1-1-6, where the Hindu logician Udvotakara defends the Nyāya-wūtra and the Nyāya-bhāya from the attacks of Dignága.

ence. On the other hand if the fact is credible, it is a case of Perception" Hence Dignāga concludes that Credible Word or Verbal Testimony is not a separate source of knowledge, but is included in Perception and Inference.

Dignāgy's Nyāva-praveśa

48. The Nyāya-pravesa or rather "Nyāya-pravedo-nāmu pramāṇ prakarana" is another excellent work on Logic by Dganga. The Sanskrit original is bot. There exists a Thetan translation of it which extends over folios 183-188 of the Tangyur, section Milo, volume Co. The translation was prepared by the great Kais-ir iran Pandita Sarvajā-art Raksita and the Sākya monā. Grag-pa-gyal-nitshan-dpath-ran, in the great Kais-kya monasterv of Western Their. The work in The tan is called Tshad-ma-rigs-pa-diput-pahi-gro-nguitying the "Door of Extrans" to Logic." It norms thus.—

"Demonstration and relutation together with their fallacies are useful in arguing with others, and Perception and Inference together with their fallacies are useful for self-understanding; seeing these I compile this Nastra."

Parts of a Syllogram ⁴ 49 Some of the subjects discussed in the work are noticed below —

¹ Vude Udyotakara's rogonder in the Nyñyu-wirtaka 1-17
² I considerd the Nuña-paroa a from the volume Co of the Thetan Tangyur which was placed at my deposal by the India Office, London I have also brought a copy of the Nyñva-parose from the momentery of Labrang in Nikhim which I visited in May 1907. This is probably the same as: "Nywe-brian-sisten." Yide Takakusar's Istang p. 186 and G. De Sugurra's "Hudu Lacque as preserved in Cluna and Japan."
G. De Sugurra's "Hudu Lacque as preserved in Cluna and Japan."
p. 36, 60, where Sankan Swigman's Nyñyya-pa sex-sataka-Sisten is notused

दुशासम्बद्धेयादुश्यव्रह्मास्यक्षासम्बद्धाः । वस्यक्षस्यसम्बद्धाः स्वत्यक्षस्यस्य स्वतः स्वतः व्यवस्यम् द्वार्थाः स्वतः स्वतः

(Nyāya-prave<a).

+ In Tibetan · Rig-pah-yan-lag (ইনাম এই '씨석'시키) and in Sanskrit : Nyāyāvayava (নাথাবয়র) ৷ Reasoning, according to the Nyāya-prayesa, is carried on by means of a minor term, a major term, a middle term and two examples. The minor term is also called the subject (in Sanskit: pakts or ddarmin, and in Thetain plyong or don-can). The major term is otherwise called the predicate (in Sanskirt: adday or ddarma, in Thetain: b-grul-par-bya or choy. The middle term is also called the reason or mark (in Sanskirt: Acts, in the called the reason or mark (in Sanskirt: Acts, in the cample (called in Sanskirt dydanta, in Thetain gtan-thisg or bygrul-par-byed). The example (called in Sanskirt dydanta, in Thetain: dps-fight) is of two kinds, vir. (1) homogeneous (in Sanskirt saddarmya, in Thetain: chos-upthun-pa) and (2) hetrogeneous (in Sanskirt vandharmya in Thetain: chos-upthun-pa) and (2) hetrogeneous

Form of a Syllogism 50 The form of reasoning is as follows:—

(1) This hill is fiery

(2) Because it has smoke,

(3) All that has smoke is fiery like a kitchen and whatever is not fiery has no smoke like a lake.

Here 'hill' is the minor term, 'fiery' the major term, 'smoke' the middle term, 'kitchen' a homogeneous example and 'lake' a hetrogeneous example

Thesis 51. A minor term and a major term linked together constitute a proposi-

tion, e g
The hill (minor term) is fiery (major term).

A proposition which is offered for proof is a Thesis

52. There are certain types of thesis which cannot stand the test of proof and are therefore fallacing.

The following theses are fallacious:-

 A thesis incompatible with perception, such as: "sound is inaudible."

(2) A thesis incompatible with inference, such as: "A pot is eternal."

(Really "A pot is non-eternal because it is a product.")
(3) A thesis incompatible with the public opinion, such as

(9) A thesis incompatible with the public opinion, such as "Man's head is pure, because it is the limb of an animate being." (Or money is an abominable thing. I or some men like me may say "money is an abominable thing." but the world does not say so;

[।] In Tibetan: phyoge-ltar-man (টুল্মাপুর বুর) . in Sanskrit paksābhāsa (प्याभाष)।

(4) A thesis incompatible with one's own belief or doctrine, such as: A Vaisesika philosopher saying "sound is eternal"

(5) A thesis incompatible with one's own statement such as:
"My mother is barren"

(6) A thesis with an unfamiliar minor term, such as: The Buddhist speaking to the Sāmkhya, "Sound is perishable." (Sound is a subject well known to the Mimāmsaka, but not to the Sāmkhya)

(7) A thesis with an unfamiliar major term, such as. The Samkhva speaking to the Buddhist. "The soul is animate."

Samkaya speaking to the Buddhist, "The soul is animate"
(8) A thesis with both the terms unfamiliar, such as The
Vaiseaka speaking to the Buddhist. "The soul has feelings as
pleasurable etc."

(The Buddhist neither deals with the soul nor with its feelings)
(9) A thesis universally accepted, such as "Fire is warm"
(This thesis cannot be offered for proof as it is accepted by all.

Thee Characteristics of 53 The Middle Term (Hetu) must the Middle Term 1 possess three characteristics, viz. —

(1) The whole of the minor term (paksa) must be connected with the middle term, e.g.

Sound is non-eternal,

Because it is a product, Like a not but unlike ether

- In this reasoning "product" which is the middle term includes the whole of "sound" which is the minor term.
- (2) All things denoted by the middle term must be homogeneous with things denoted by the major term, eq

All things produced are non-eternal as a pot

(3) None of the things beterogeneous from the major term must be a thing denoted by the middle term, $e\ g$.

No non-non-eternal (that is, no eternal) thing is a product, as ether

- 54. If we suppose the minor term or subject to be 'S,' the middle term or reason to be 'R,' and the major term or predicate to be 'P,' then the above-mentioned three characteristics of the middle term may be symbolically set forth as follows:—
 - (1) All S 18 R
 - (2) All R is P.
 - (3) No R 14 non-P

Called in Tibetan Gtan-tshig-m-tshul-gsum (नार्त् केंग्रा के

पार्थि) and in Sanskrit: Lingssya trairūpyam (विशय पेदण्य)।

Now, the negative aspect of the middle term, viz., no R is non-P only confirms the truth conveyed by one of the positive aspects, viz., all R is P Hence we may put aside the negative aspect and achieut the negative aspects as follows:

- (I) All S is R.
- (2) All B 10 P

Again, in the above instance 'R' and 'P' may be taken in their whole extent or partially. So the two positive aspects mentioned above may be fully exhibited as follows.—

- (1) (a) All S is all R.
 - (b) All S is some R
 - (b) All R is all P (b) All R is some P

Combining aspect (1) and a pert (2) together we find that a syllogism may be of any one of the following forms —

(1) All S is all P (conclusion): Because All S is all R.

All R is all P.
(2) All S is some P (conclusion)

Because All S is all R,

All R is some P
(3) All S is some P (conclusion)
Because All S is some R.

All R is all P.

(4) All S is some P (conclusion)
Because All S is some R,
All R is some P

Hence we find that Dignāga admits only two conclusions on

All S is all P, and

55. The second and third of the characteristics mentioned above indicate the relative extension of

Relative extension of the middle term and major term. They show that the middle term is universally or inseparably connected with the major term. This universal or inseparable connection between them is called in Sanskrit Vigota and in Thetan Khapb which was,

as far as I find, first discovered by Dignāga Supposing that the middle term or reason is R, and the major term or predicate is P, the connection between the two terms may be symbolically set forth as follows.—

- (1) All R is all P, and
 - (2) All R is some P

56. Owing to the violation of one or more of the three characteristics, there occur Fallacies of the Middle Term which may be of fourteen hundre follows:

A The unproved (Sanskrit Asiddha, Tibetan Ma-grub) which occurs

(1) When the lack of truth of the middle term is recognised by both the parties, e g

Sound is non-eternal,

Recause it is a suble

(Neither of the parties admits that sound is visible)

(2) When the lack of truth of the middle term is recognised by one party only, e g

Sound is evolved.

Because it is a product

(The Mimāmsakas do not admit that sound is a product)

(3) When the truth of the middle term is questioned, $e\,g$

The hill is fiery.

(Vapour may or may not be an effect of fire and may or may not be connected with it otherwise)

(4) When it is questioned whether the minor term is predicable of the middle term, e.g.

Ether is a substance.

Because it has qualities

(It is questioned whether other has qualities)

B. The uncertain (Sanskrit Aniscita, Tibetan Ma-neg-pa) which occurs

(5) When the middle term is too general, abiding equally in the major term as well as in the opposite of it e q.

Sound is eternal.

Because it is knowable

(The 'knowable' is too general because it abides in the eternal as well as the non-eternal. This is a fallacy of being too general, called in Sanskrit. Sādhārana and in Tibetan. Thun-mon).

(6) When the middle term is not general enough, abiding neither in the major term nor in its opposite, e.g.

! In Tibetan . (itan-tehnge-ltar-ynam (মানুম ন্মান্ত) and in

Sanskrit Hetväbhäsa (चेबाभास)।

Sound is eternal,

10(This is a fallacy of being not general enough, called in Sanskrit: Asādhārana, and in Tibetan: Thun-mon-ma-vin).

10(7) When the middle term abides in some of the things homogeneous with, and in all things heterogeneous from, the major term $ext{d}$.

Sound is not a product of effort.

Because it is non-eternal.

(The non-eternal abides in some of the things which are not products of effort, such as lightning, and abides in all things which are not non-products of effort).

(8) When the middle term abides in some of the things heterogeneous from, and in all things homogeneous with, the major term. etc.

Sound is a product of effort.

Because it is non-eternal

(The non-eternal abides in some of the things which are not products of effort, as lightning, and abides in all things which are products of effort).

(9) When the middle term abides, in some of the things homogeneous with and in some heterogeneous from, the major term, $e \sigma$.

Sound is eternal.

Because it is incorporeal.

(Some incorporeal things are eternal as ether, but others are not as intelligence).

(10) When there is a non-erroneous contradiction, that is, when a thesis and its contradictory are both supported by what appear to be valid reasons, e.g.

The Vaisesika speaking to the Mimamsaka:

"Sound is non-eternal, Because it is a product."

The Mimamsaka speaking to the Vaisesika

" Sound is eternal.

Because it is always audible "

(Both of the reasonings are correct, but as they lead to contradictory conclusions they are classed as uncertain).

O. The contradictory (Sanskrit: Viruddha, Tibetan: Hgal-wa) which occurs:

(11) When the middle term is contradictory to the major term, e.g. Sound is eternal

Because it is a product

(Product is inconsistent with eternal).

(12) When the middle term is contradictory to the implied major term, e.g

The eyes, etc., are serviceable to some being.

Recause they are made of particles

Like a bed, seat, etc.

(Here the major term "serviceable to some being" is ambiguous, for, the apparent meaning of 'some being' is 'the both but the implied meaning of t is 'the soul.' Though things 'made of particles' are serviceable to the body, they are not, according to the Sămkhya, serviceable to the soul which is attributeless. Hence there is contradiction between the middle term and the implied major term.

(13) When the middle term is inconsistent with the minor term, e.g.,

Sāmānya (generality) is neither substance, quality, nor

Because it depends upon one substance and possesses quality and action

(Sāmānya or generality does not depend upon one substance, etc.)

(14) When the middle term is inconsistent with the implied

minor term, e q.

Objects are stimuli of action.

Because they are apprehended by the senses.

("Objects" is ambiguous meaning (1) things and (2) purposes. The middle term is inconsistent with the minor term in the second meaning).

Dignaga's theory of examples Examples con-

estion

57. An example before the time of Dignāga served as a mere familiar case which was cited to help the understanding of the listner. e.g.

The hill is fiery.

Because it has smoke.

Like a kitchen (example).

Asanga (q.v.) made the example more serviceable to reasoning, but Dignaga converted it into a universal proposition, that

¹ This example may lead us to presume that the author of Nyāyapraveša knew Livara Kṛṇa's Sāmkhya-kārkā which is the oldest of the works on Sāmkhya nhilosophy that have come down to us.

is a proposition 1 expressive of the universal or inseparable con-

The hill is fiery .

Received at hee smoke

All that has smoke is fiery as a kitchen (homogeneous ex-

The above example is homogeneous. A heterogeneous example is thus given —
Whotever is not hery has no smoke as a lake.

whatever is not hery has no smoke as a take.

58. Examples have already been stated to be of two kinds,
Fallacies of the homogeneous. Each of these kinds becomes
fallacies of the homo-geneous variable are the following.

(1) An example not homogeneous with the middle term, eq.

Because it is incornoreal

That which is incorporeal is eternal as the atoms

(The atoms cannot serve as an example because they are not incorpored.) This is called a fallacy of the Excluded Middle Term).

(2) An example not homogeneous with the major term e q Sound is eternal

Because it is incorporeal.

दहानाभाष) :

That which is incorporeal is eternal as intelligence

(Intelligence cannot serve as an example because it is not eternal. This is called a fallacy of the Excluded Major Term).

(3) An example homogeneous with neither the middle term nor the major term. e a

i The universal proposition, that is, the proposition expiresive of the universal relation between the undide term and the major term, serves as the major prenier in a cyllocisio of the celebrated Greek logician Antitolio. It was long unknown in India. Dapatiga's discovery of the logician of the cyllocision of the proposition of the proposition of the proposition of the principle of induction first apprehended by Assagas in 100.

² Called in Tibetan Cho-githun-dpo-ltar-man-wa (উই সমূর্ব্রী বুম্মুর্বেন) and in Sanskrit. Sädharmya-dritāutābhāsa (স্বাধার

Sound is atomal

Recause it is incornoreal

That which is incorporeal is eternal, as a pot.

(The pot cannot serve as an example because it is neither incorporeal nor eternal. This is called a fallacy of the Excluded Middle and Major Terms)

(4) A homogeneous example showing a lack of universal connection between the middle term and the major term, e.g.

This person is passionate,

Because he is a sneaker.

Whoever is a speaker is passionate, as a certain man in Magadha

(Though a certain man in Magadha may be both speaker and passionate there is nevertheless no universal connection between being a speaker and being passionate. This is a fallar of Absence of Connection called in Sanskiit. Ananyaya, in Tibetan: Riessaichreiswaichel).

(5) A homogeneous example showing an inverse connection between the middle term and the major term, $e\,g$

Sound is non-eternal,

Because it is a product of effort,

Whatever is non-eternal is a product of effort, as a pot

(The pot cannot serve as an example because though it as both non-ternal and a product of effort, the connection between the major term and the middle term has been inverted, i.e., all products of effort are non-eternal, but all non-eternals are not products of effort. This is a tallacy of liverse Connection called in Sanskiit. Vuparitänvaya, in Tibetan. Bjes-su-hgro-wa-phyunc-dog-pai)

Fallacy of the heterogeneous example 1 59. Fallacies of the heterogeneous example are the following —

(6) An example not heterogeneous from the opposite of the middle term, $e\,g$

Sound is eternal.

शकाभाम)।

Because it is incorporeal,

Whatever is non-eternal is not incorporeal, as intelligence

t Called in Tibetan . Choş-mi-mthun-dpo-ltar--suan-wa (हें श्री से स्पूर्व स्थित स्थापन (Intelligence is non-eternal, yet incorporeal. This is a fallacy of Included Middle Term in a heterogeneous example).

(7) An example not heterogeneous from the opposite of the major term, e.g.

Sound is eternal.

Because it is incorporeal.

Whatever is non-eternal is not incorporcal, as atoms.

(The atoms are not incorporeal yet they are eternal. This is a fallacy of Included Major Term in a heterogeneous example).

(8) An example heterogeneous from neither the opposite of the middle term nor the opposite of the major term, $e\,g$

Sound is eternal,

Because it is incorporeal,

Whatever is non-eternal is not incorporeal, as a pot.

(A pot is neither eternal nor incorporeal. This is called a fallacy of Included Middle and Major Terms in a heterogeneous example).

(9) A heterogeneous example showing an absence of disconnection between the middle term and the major term, e q.

This person is passionate.

Because he is a speaker,

Whoever is non-passionate is not a speaker, as a piece of stone

(This is called a fallacy of Absence of Disconnection of a heterogeneous example)

(10) A heterogeneous example showing an absence of inverse disconnection between the middle term and the major term, e.g.

Sound is non-eternal,

Because it is a product,

Whatever is non-product is not non-cternal, as ether.

The example should be inverted as:

Whatever is non-non-eternal, i.e., eternal, is not a product, as ether. This is called a fallacy of Inverted Negation of a heterogeneous example.

60. All the three kinds of fallacies—of the Thesis, Middle Term and Example—are fallacies of reasoning Refutation (called in Sanskrit. Düşana and in Tibetan: Sun-bbyin) consists in finding out in the reasoning of the opponent any one of the fallacies dorementioned. Fallacy of Refutation (called in

Sanskrit: Dūsanābhāsa and in Tibetan Sun-hbyin-ltar-snanwal consists in alleging a fallacy where there is no fallacy at all.

61. Perception and Inference are the two kinds of walld reception and Inference are the Toole's own self. Perceptere and their Fallacos.

In Distant Whousam is knowledge for obnosam is knowledge for objects derived honosets with ame, genus, etc. Inference called in Sanskrit Anumāna and in Tibetan 'Spre-su-lpag is the knowledge of objects derived through a mark (Tibetan: Elazy) or indide term which has three characteristics. There are Fallaces of Perception as we'll as of Inference (called respectively Pratyakṣābhāsa and \u00e4, mānābhāsa in Sanskrit, and Muonsum-Itar-ana and Bjres [pag-lars-gnan in Tibetan).

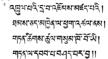
Drawins's Hatu-cakra-hamaru

62 The Hetu-oakra-hamaru'is another small treatise on Logic by Depuiga. The Sanakrt originals is lot, but a Thetan translation is preserved in the Tangyur, section Mdo, folios 193-194. The Thetan translation was prepared by the sage Bodhisattva of Za-hor and the Bluksu Dharmacoka. The work in Thetan is called Gran-plug-kyi-likhor-lo-gtan-la-lwab-pa, signifying "the Wheel of Reasons put in order" it begins

"Bowing down to the Omniscient One (Buddha), who has destroyed the net of errors. I explain the system of three characteristics of the Reason (or Middle Term)," 2

In this work Dignaga has analysed all nine possible relations between the middle and the major terms and has found that there

I brought a copy of the Tibetan version of the Hetu-cakra-hamaru from the monastery of Labrang in Sikkim which I visited in June 1907. This work is probably the same as the Hetu-dvāra-āstra: vide Taka kusu's I-tsing, p. 187



(Hetu-chakra-hamaru).

are among them two relations which conform to the three characteristics of the middle term already laid down, and the remaining seven relations are at variance with those characteristics. Accordingly he has concluded that only two relations are valid as will be evident from the annexed discard.

OTHER WORKS OF DIGNAGA

Pramāna-samuceava-vrtti.

- 65. The Framāna-samueosyav-rita is a commentary on the Pramāna-samueosya by Dunāga himself. The Sanskrit original of this work is lost, but there exists a Thetan translator which extends over folios 13—96 of the Tangyur, section Môo, volume Cr. The Thetan translator was prepared, at the command of king Rigs[dan-gyal-po, by the famous Indian sage Vasudhara Raksita, who was set were the cre-t-gen of logicians, and the Thetan interpreter Shama-gle-poferosis-gival. In Thetan it is called Tslind-ma-kun-la-phis-pain-higred-war. It is divided into six chapters corresponding to those of the Pramāga-samueoxya itself. At the end of the work it is stated that "led on by the command of Mañjunātia (the got of learning), Dignāga the great dialectician of sharp intellect wrote this Sästra which is as deen as the co-gam."
- 66 There is another translation of the Pramāna-samucouyavyta in Tibetan extending over folios 96—180 of the Tangyur, section Mdo, volume (*e. It was prepared by the Indian sage Hema Varma (called in Tibetan (ser-gy-po-cha) and the Tibetan interpreter Dad-na-se-rab in the monsister of 57-wabi-dpe-gnas.

Pramāņa-śāstra-praveśa,

67. Pramāna-šāstra-praveša i sanother work by Dignāga It was translated into Chinese by the Chinese interprete Thasam-tsan. The Chinese version was translated into Tibetan by the Chinese scholar <u>Pge-6c-sin-gyan</u> and the Tibetan monk Ston-shon in the Saskya monastery of Western Tibet. The Sanskit original of the work appears to be lost, but the Tibetan version still exists. It consists of folios 188—193 of the Tangur, section Mdo, volume Ce. In Tibetan the work is called Tahad-maḥi-bgtan-beo-rag-pa-la-hjug-pa-sigmifying "An Entrance to the Science of Logic."

of the India Office, London

l I have consulted the Tibetan xylograph of this work in the possession of the India Office, London
2 I have consulted the Tibetan xylograph of this work in the possession

Álambana-pariksä

68. The Alambana-pariksā i is another work by Dignāga. The Sanskrit original of this work appears to be lost, but there exists a Theetan translation which consists of one folio only (folio 180) of the Tangyut, section Mdo, volume Ce. The work in Theetan is called Dingspa-bytagp as signifying "An Examination of the Objects of Thought." It begins with an invocation to Ruddha and all Bodhasattwas.

Ālambana-parīksā-vrtta.

69. The Alambang-pariksä-vptta is a commentary on the Alambana-pariksä by Diynäga himself. The Sanskrit original of this work appears to be lost, but there exists a Tibetan version which is embodied in the Tangyur, section Mdo, volume Ce, folios 180—182. The work in Tibetan is called Dimgr-pabrtag-pah-hyprel

Trikāla-parīksā.

70 The Trikāle-pariksē 1s a work by Dignāga The Sanskrit original of this work appears to be lost, but there exists a Thetan version in the Tangyui section Mdo, volume Ce, folios 182—183. This version was prepared by the great Papdita Sāntākara Gapta and the interpreter-monk Tsinli-likhrims-fryalntshan. The work in Tibetan is called Dus-gsum-hrtag-pa signitying. "An Examination of Three Times"

S'ANKARA SVĀMIN (ABOUT 550 A D.).

71. Sankara Svämun.* as it appears from Chinese records, was a pupil of Dinnäga. He seems to have been a native of Southern India. Logic is said to have been landed down by Dinnäga through Sankara Svämin and ten other masters to Sīlabhadra, who was the head of the Nalanda University, and the favourite teacher of the Uninese pilgrim Hwen-thsang in

i I have consulted the Tibetan xylograph of this work as contained in the India Office, London This is probably the same as "Alambana-pratya adhyšna sästra"; "" and "Fanyin Nanjo" o Catalogue of the Chinese Tripitaka, No 1173, and Takakusus" i-tsing, p. 188.
2 I have consulted the xylograph of this work as contained in the India.

² I have consulted the xylograph of this work as contained in the India Office, London

³ I have consulted the Tibetan xylograph of this work as contained in the Indo Office, London This work is probably the same that is called by Takakusu "The Sästrs on the Meditation of the Three Worlds" und Takakusu I-tsing, p 187 The "worlds" is evidently a mistake for

Vide Dr Sugiura's Hindu Logic as preserved in China and Japan, pp. 36, 37

635 A.D. According to the Chinese Tripitaks Saukara Svámin was the author of a work called Nyāya-praveśa. Tarka-fišatral, which was translated into Chinese by Hwen-thsam; in 647 A.D. This was keems to be different from the "Nyāya-praveśa" or more fully the "Nyāya-praves onāma pramāna-prakaraua" which as we have seen, is ascribed by the Tibetans to Digmāga

DHARMAPĀLA (ABOUT 600-635 A D)

72. Dharmapāla, a logician, was a native of Kāñcipura in Drāvida (modern Conjeeveram in Madras). He was the eldest son of a great minister of the country. From his childhood he exhibited much eleverness, and as he was a young man the King and queen of the country condescended to entertain him at a feast. In the evening of that day his heart was oppressed with sorrow and assuming the robes of a Buddhast nechas he left home and applied himself with unflagging carnestness to learning. He was admitted into the University at Nālanda ende Appendix A) in which he acquired great distinction. Subsequently he became the head of the University. He must have retired from Nālandā before 635 AD, when Hwen-th-sing visited it, and found that Sīlabhadra had succeeded him in the headship of the University. Dharmapāla conjonable with Bharthhar composed a Bedā virti on Pānnis's grammas

73. He was a follower of the Yogācāra philosophy and was the author of secretal works such as (1) Alamban-pidvanedhyàna-šatra-yākhvā, (2) Yubānānta-satdin-šatra-yākhyā; and (3) Nata-šatra-vappdya-yākhyā which was translated into Clinicesin 650 AD. Hwenthean, who visited India in 620 AD., found in Kaušāmbi the runs of a monastery where Dharmabāla bad refuted the arruments of the heritics.

ĀCĀRYA S'ILABRADRA (635 A D)

74. S'Ilabhadra belonged to the family of the king of Samatata (Bengal), and was of the Brāhmaṇa caste He was a pupil

¹ Vide Bunyiu Nanjio's Catalogue of the Chinese Tripitaka, no 1216, and Appendix I. No 13

¹ The Thetans do not know Sankara Svämm at all The Chinese pulgrim I-taing, who visited India during 671—695, speaks of Dignäga and Dharmakirti, but does not mention Sankara Svämm. Even Hwenthsang in his Travel does not mention him

³ Vide Beal's Buddhat Records of the Western World, vol 1, p 237, vol 11, pp. 110—223, 229 and 230 Vide also Takakusu's I-taing, p lvu, and Bunyiu Nanjio's Catalogue of the Chinese Tripitaka, Appendix I, No 16.

Vite Beal's Buddhist Records of the Western World, vol. 11, p. 110, and Takakusu's I-tsing, p. 181.

of Dharmanala at the Nalanda University (wide Appendix A) of which subsequently he became the head The Chruses pilgrim Hwen-theang was his numit in 635 A D. Stlabhadra was a great logician and master of Sastras

ICTRYA DRIADMANTETT (ABOUT 635-650 AD)

- The excellent Dharmakirta, called in Tibetan Chosgrags according to the accounts of all earlier sages, was born in the couth in the Lingdom of Cudumani & Since however there is now no country by that name, and since on the other hand all the orthodox and beterodox alike name Trimalaya as the birth-place of Dharmakirta, it is to be accented that in olden times Trimalaya was ended the kingdom of Cudamani. His father was a Tirtha of the Brahmana caste, Partyranaka Korunanda by name. Endowed from childhood up with a very keen intellect he attained to great skill in the fine arts, in the Vedas and Vedangas, in the art of healing, in grammar, and in all the theories of the Tirthas When only sixteen or eighteen years old he was already deeply versed in the philosophy of the Tithas Occasionally be attended lectures of the Buddhists and realised that the teachings of Buddha were without faults. There grow up in him a strong inclination towards Buddhism He donned the dress of a Buddhist Unasaka (devotee). When the Brahmanas monued the reason of this he maised the excellence of Buddhism for which he was out-casted. Thereupon he came to Madhyadeśa * (Magadha), was received into the Sangha (priesthood) by Acarva Dharmanala attained to great learning in the three Pitakas and knew in all 500 sutres and dharants by heart
 - 76. Dharmakirti desiring to become acquainted with the

दिमवद्विश्वयासध्ये यत प्राग्न विनयनाद्वीपः प्रत्यमेव प्रयामाच सध्यदेशः प्रकीर्तितः ॥

(Manusamhită 2 21).

In this connection wide a very learned article named "Note on the Middle Country of Ancient India" by Rhys Davids in the Journal of the Royal Asiatic Society, January 1904.

Vide Takakusu's I-tsing, n. xlv

This account is taken from Lama Täränätha's Geschichte des Buddhismus von Schiefner, pp. 175-185 Cudumani is probably the same as Coda or Chola country in the

Eastern Deccan . As a fact Charmakirti was born in the Deccan . Vide article 82 under Pramāna-vārtika kārikā In Tibetan literature Madhya-de-a signifies Magadha (Behar) But Manu defines Madhya desa as the country lying between the Himalayas on the north, the Vindhya mountains on the south. Prayaga in the east. and the river Sarasvati on the west

secret doctrine of the Tirtha system, donned a slave-attire and went southward. On unquring who was versed in the Tirtha system, he was informed that the Brāhmana Kumārila was an incomparable master of the same The assertion that Kumārila was an uncle of Dharmakirti is unsupported by Indian authority. Kumārila had received a large fortune from his king, owned many rice-fields, five hundred male slaves and five hundred female slaves and many hundred men. When Dharmakirti after entering their service pertoimed the work of fitty slaves indoors and outdoors. Kumārila and his wide were satisfied. They allowed him to hear the secret doctrines. Obtaming knowledge of the secret teaching from Kumārila, he left his house. With the weages which he received from Pichamans as it he next of the deast tree a great feast to the

77 Thereupon he' challenged the followers of the system of Kanāda named Kanāda Gupta and other followers of the Tirtha system and entered upon debates with them. The debates lasted for three months, during which he withstood all his opponents and converted many of them to Buddhism. Upon this Kumārila was ernaged and uppeared with 500 Brāhmanas for debate. He proposed the condition that whoever was defeated should be killed. Dharmakith who did not desire the death of Kumārila induced the latter to enter upon the condition that whoever was defeated should accept the doctime of the death of the debate, and finally. Dharmakith, was victorious. Kumārila and his 500 followers became followers of Buddhia.

78 Dharmakirii further withstead the Ningrauthus (Jainet), Rahuvratin and others, who laved within the range of the Vindilya mountains Returning to Diavaia (Drāvda V) he challenged by cuers those who were ready for debate. The majority of the Tirthas field, and some actually conclessed that they were not equal to the fight. Here-established all the religious schools that had fallen into decay in that country, and lived in the lonelines of the forest given up to meditation.

79 Dharamkitu towards the end of his life erected a vihāra in the land of Kalinga, and after having converted many people to the Law (Dharma) passed away. Those of his pupils, who by their lives had become like Brahma, carried him to the cemetery for cernation. Then there fell a heavy rain of flowers, and for seven days the whole country was filled with fragrance and music.

80. This Ācārya (Dharmakitti) and the Tibetan king Srontsan-gam po are said to have been contemporaries, which statement might be accepted as authoritative.

81. From this account it is evident that Dharmaktrii was a pupil of Dharmanala. As the latter lived in 635 A.D. Dharmakirta must also have lived shout that time. This date agrees well with the statement that Dharmakteti was a contemporary of the Tibetan king Ston-tean-gam-no who hyed during 627-698 A D 1 It seems that in 635 A.D. Dharmakirta was very voung as Hwan-theang does not mention him. On the other hand Litsing, who travelled over India during 671-695 A.D. declares eloquently how "Dharmaktiti made further improvement in Logic ", after Dionaga The Brahmanic logician Udvotakara is attacked by Dharmaktri. The Mimamsaka Sureveragerre a author of the Brhadaranvaka rartika and the Digambara Jama Vidvānanda author of the Asta-sāhasrikā. have on the contrary cuttered the definition of percention (Pratualsa) as given by Dharmakirti, who is some times design nated by the shorter name Kirty Vacagnati Misra too quotes Dharmak irte to outs up him

Pramāna-vārtika-kārikā.

82 Dhaimakirti is the author of numerous works on Logic The Pramāna-vārtika-kārikā is one of them — A verse? of this work was quoted by the Hindu philosopher Mādhavācārya in

- Vide Wassilief, p. 54, and Csoma de Kotos's Tibetan Grammar,
- J Takakusu's I-tsing, p lvin δ Vide K. B Pathak's "Bhartthari and Kumūrila," Journal of the Bombau Branch of the Bound Avatic Nocuety, 1892, vol. xviii, p. 229.
 - आरोपपुरासारास साथार मिल्युटा स्थायत उत्तराहरू, 1852. ♦ Cf. विक्रोत स्वविज्ञाभावादिति स्टब्स्केटीर्जनाः

प्रत्यञ्चाणि प्रतिञ्चेय चौवेतासौ न संग्यः॥ (Sureivan's Brhadāranyaka-vārtika,

b Vide Journal of the Bombay Branch of the Royal Assatic Society, vol. xix. 1895—97, p. 56

⁶ Cf. समाज भगको जि:--

तसादार्थे न च दाने स्पूजाभागसदाकाः। एकद प्रतिविकतादश्रम्पि न सम्बदः॥

(Vācaspati's Bhāmatī on Vedānta-

7 The verse rups thus -

भेडस भामितिशामैः हम्रोतेन्दाविवाहये॥

(Pramāna-vārtika-kārikā quoted in Mādhavācārya's Sarvadar-anasamgraha, chapter on Banddha darana). he 14th century A.D. The following story I is told regarding he composition of this work .-

It is said that Dharmaktri studied many dialectic sastras. ant his spirit was not satisfied. Once at the house of one Serge Sona : a numl of Damaga, he heard the Pramanasamuccava Having heard it for the first time he at once became as proficient as Idvara Sena who had munitely studied the work. When he heard it the second time he became like Dignaga, the author of the work, and when he heard it the third time, he recognised several errors in the work. When he mentioned them to Isvara Sena, the latter so far from being displeased told him that he was at liberty to condemn all the mustakes of the work and to prepare a critical commentary on With the permission thus received he composed a metrical commentary on the Pramana-samuccava called the Pramanavārtika kārikā

83 The Sanskrit original of the Pramanas artika appears to be lost, but there exists a Tibetan translation - of it in the Tangyur. section Mdo volume ('e folios 191.—258. This translation was prepared by the Indian sage Subhitti-Srt-Santi and the Tibetan interpreter Dec-wahr-blo-gros. The work in Tibetan is called Tshad-ma-mam-harel-gyi-tshig signifying "Memorial Verses explanatory of Pramana or Sources of Knowledge." The work is divided into four chapters as follows - (1) Inference for one's own selt (in Tibetan Rau-gi-don-ues-su-duag-na, in Sanskrit Svärthänumäna). (2) Establishment of Pramana (m Tibetan Tshad-ma-grub-pa, in Sanskrit Pramana-siddhi); (3) Perception (in Tibetan, Moon-sum, in Sanskut, Pratvaksa), and (4) Words for the sake of others (in Tibetan Gshan-gyi-don-gyitshig, in Sanskrit Parartha-vakva) The work concludes by stating that "it was written by the great sage Srt Dharmakirti

The Tibetan version of the verse runs as follows -

स्थःनेसप्तितःचसः≅.यःच∳स॥ इसःनेसप्तितःचसः≅.यःच∳स॥

(Pramāna-vārtika-kārikā embodied in the Tangyur, Mdo, Ce, folio 239, Vide Louis de la Vallee Poussin's Le Bouddhisme d'après les sources brahmaniques, p 34).

I have consulted the copy of this work embodied in the Tangyur of the India Office. London

Vide Täränätha's Geschichte des Buddhismus von Schiefner, p. 176. 2 It seems that I vara Sena, in whose house Dharmakirti heard the Pramāna-samuccaya, was not a duect pupil of Dignaga, for, while Dignaga lived about 500 A D , Dharmakirti lived about 625 A D.

who was unrivalled and whose fame filled the entire earth." It is further stated that he was born in the Deccan (in Tibetan: Yul-lho-phyog).

Pramāna-vārtika-vrtti.

84. There was a sub-commentary on the Pramāna-Vārtikakānkā called Pramāna-Vārtika-vṛtti by Dharmakitti himself. The Sansknt original of this work is lost. There exists, however, a Thetan translation *of it in the Tangyur, Mōo, Ce, folios 820-635. In Thetan the work is named Tshal-ma-nam-higrelgyr-lgrel-wa. In the concluding himse of the work Dharmakitti is described as *i* a great teacher and dialectician, whose fame filled all quarters of the earth and who was, as it were, a loo, pressing down the head of lephant-hke debaters.

Pramans-vinišesva

85. Pramāņa vimšcaya quoted* by Mādhavācārya is another work on Logic by Dharmakirti The Sanskrit original

ं क्षुद्रभावकायाः केद्रश्चेराकायाः स्वर्धेः स्वर्धाः स्वर्धः स्वरं स्वरं

(Pramēna-vārtika kārikā)

2 I have consulted the Triedan xylograph of this work embodied in the Tangyur of the India Office, London

ं रेन्स्र पर अर्द पर्ये और ने । ॲुन्स स्थालक पर स्थापर प्रति के हैं सेन्द्रियर अर्द पर्ये और ने । ॲुन्स स्थलक पर स्थापर जुनस परकरप्रभावित रहेर्द्र केंग्र जुनस्य स्थल पर स्थल पर स्थल

(Pramāna-vārtika-vrtti).

• The following verses of Framana vinicaya were quoted in the Sarvadarsana samgraha, chapter on Bauddha darsana, by the Hindu philosopher Madhavacarve in the 14th century A.D.—

नात्योऽनुभाया बुद्धास्ति तस्ता नानुभनोऽपरः। पाद्यपादकवैषुय्यात् सर्वधैन प्रकामते॥ (क) पद्योपस्थानियमाक् सभेदो नोस्तरियोः॥ (स) सरिभागोऽपि बुद्धास्ता विषयोधितदर्शनैः।

प्राच्यपाचकर्धवितिभेदवानिव सम्बवे ॥ (स)

(Pramana-viniscaya, chap. I),

of this work appears to be lost, but there exists a Thetan translation of it in the Tangyur. Mdo. Ce, folous 259—347. The translation was prepared by the Kāšmīran Pandita Parahita Bhadra and the Tibetan interprete Bio-Idan-és-rab in the matchless city of Kāšmīra The work in Tibetan is called Tshad-ma-na-par-ne-pa symiving "Determination of Pramāna or Sources of Knowledge". The work is divided into three chapters as follows—(1) System of Perception (in Tibetan Minon-sum-gtan-la-dwab-pa, in Sanskrit. Pratyaksa-yavastihāj; (2) Inference for one's own self (in Tibetan Rang-don-gyr-jre-su-dpag-pa, in Sanskrit. Svārthānumāna); and (3) Inference for the sake of others (in Tibetan Galan-gyr-don-gyr-jre-su-dpag-pa in Sanskrit Patārhānumāna). In the concluding time Dharmaktirt is described as a great sage of

Prof. Louis de la Vallee Poussia in lis. Le Bouddhisme d'après les sources brahmanques." pp. 32 and 34 identifies the above verses with their Thiotan versions as follows.

ब्रिंग्स्यस्यस्य स्ट्रिंग्स्यस्य स्ट्रिंग्स्य स्ट्रिंग्स्यस्य स्ट्रिंग्स्यस्य स्ट्रिंग्स्यस्य स्ट्रिंग्स्य स्ट्रिंग्स्य

(Pramāna-viniscaya, chap 1, embodied in the Tibetan Tangyur, Mdo, Ce, folios 272, 274 and 273 respectively)

I have consulted the Tibetan xylograph of this work embodied in the Tangyur of the India Office, London

Nvove-hinda

- 86. Nyāya-bandu s another excellent work on Logio by Danraskirt. The Sanskirt original of this work was discovered among the palm leaf manuscripts preserved in the Jaina temple of Santinatha, Cambay, and has heen published in the Bibbiotheea Indica series of Calcutta by Professor Peterson. There exists a Tibetan translation to the work in the Tangyur, Mdo, Ce, folios 447—355. The work in Tibetan is called Rigs-palni-thigs as ganfying "A Drop of Logie" It is divided into three chapters as follows: (1) Perception (in Tibetan: Mono-sum, Sanskirt Fartyaksa), (2) Internet or one's own self (in Tibetan: Bdag-gi-don-gy-gi-es-su-l-pag-pa, in Sanskirt Svärthä-inmänn), and (3) Interence for the sake of others (in Tibetan: (ishan-gy-don-je-su-l-pag-pa, in Sanskirt Panārthānumāna). Some of the sulipiets discussed in the work are noted below.
- 87. In chanter I at is stated that all objects of man are accomplished by perfect or valid know-Percention Valid knowledge is of two ledge kinds (1) Perception (in Sanskrit Pratvaksa) and (2) terence (in Sanskiit Anumāna) Perception which is knowledge derived through the senses, etc. is described as that which is free trom illusors experiences (kalnana) and devoid of confusion (abhranta) Illusory experiences are the experiences of false images which appear real as if they were canable of being addressed and touched, e.g., the shadow of a tree may appear as the tree uself or a rope may appear as a snake. Confusion is engendered by such causes as darkness, muck motion, journey by boat. shaking, etc. for instance, to a man journeying by boat, trees on both banks appear to move Percention is of four kinds (1) perception by the five senses: (2) perception by the mind: (3) self-consciousness, and (4) knowledge of a contemplative An object of perception is like itself (sya-laksana) while an object of inference is like any one of its class (samanya-laksana), for instance, a cow which I see is a neculiar one possessing an infinite number of qualities which distinguish it from all cows, whereas a cow which I infer is a general one possessing certain qualities in common with other cows: that is. perception is individual knowledge while inference is general knowledge. According to the proximity or remoteness of an object, perception of it varies. This is the peculiar characteristic of an object of perception, and this characteristic proves the object to be absolutely real (paramartha-sat), as it

I have consulted the Tibetan xylograph of the Nyāya-bindu embodied in the Tangyur of the India Office, London, as also the excellent edition of F. J. Sher-batski.

shows that it possesses some practical efficiency, and this characteristic also shows that perception is a source of valid knowledge for it exactly corresponds to the object perceived.

88 In chapter II, Interence for one's own self (Svärthänumäna) is defined as the knowledge test. It is the inferrible derived through the reason or middle term with its three because it has smoke, 'the knowledge of the hill as having fire is derived throwth smoke which is the reason or middle term.

The three forms or characteristics of the reason or middle term are the following —

(1) The middle term must be connected with the minor term. e.g.

The hill has fire.

Because it has smoke, Like a kitchen but unlike a lake

In this reasoning there must be 'smoke ' on the ' hill '

- (2) The middle term must abide only in cases which are homogeneous with the major term, eg in the above reasoning 'smoke' abides in a kitchen which is homogeneous with things that contain fire.
- (3) The middle term must never abide in cases which are heterogeneous from the major term, $e\,q$, in the above reasoning 'smoke' does not abide in a lake which is heterogeneous from things that contain fire.

Three kinds of the kinds according to the relation which it bears to the major term, thus—

(J) Identity (in Tibetan Ran-bshin, in Sanskrit Svabhāva),

This is a tree,

Because it is simsapa.

- (2) Effect (in Tibetan Horas-bu, in Sanskrit Kārya), e.g. Here there is fire, because there is smoke.
- (3) Non-perception (in Tibetan: Mi-damgs-pa, in Sanskrit Anupalabdhi), which is of 11 kinds as follows.—
 - Non-perception of identity (Svabhāvānupalabdln), e.g Here is no smoke, because it is not perceived (though smoke is of a nature as to be perceived if existent).
 - Non-perception of effect (Käryanupalabdhi), e.g.
 Here there are no causes of smoke of unobstructed
 capacity, because there is no smoke here.

- iii. Non-perception of the pervader or container (Vyāpa-kānupalabdln), $e\,g$
- Here there is no Sim'apā, because there is no tree at all.

 1v. Perception contrary to identity (Svabhāva-viruddhopa-labdh), e.g.
 - There is no cold sensation here because there is fire
- v. Perception of the opposite effect (Viruddha-kāryopa-labdhi), e.g.
- Here there is no cold sensation because there is smoke.
- vi. Perception of contrary connection (Viruddha-vyāptopalabhi), eg.
- because it is dependent on other causes,

 vii Perception contrary to the effect (Kārva-viruddhopa-
- vii Perception contrary to the effect (Kārya-viruddhopalabdin), e.g. Here there are no causes of cold of unohytructed
- capacity, because there is fire.

 viii. Perception contrary to the container (vyāpakavirud-
- dhopalabdhi), e g

 Here there is no rev sensation, because there is fire
 - 1x Non-perception of the cause (Kāranānupalabdhi), e.g.. There is no smoke because there is no fire.
- x. Perception contrary to the cause (Kāraṇa-viruddho-palabdhi), eq
 - Hair on his body does not stand erect, because he sits near a fire.
- xi Perception of effect contrary to its cause (Kāraṇa-virud-dha-kārvoṇalabdhi), e.a.
 - This place does not contain any person on whose body hair stands erect, because there is smoke here.
- 90. In chapter III Inference for the sake of others (Parārthānumāna) is defined as the declaration of the three-formed middle term in words, that is, when the reason is set forth in words with a view to producing a conviction in
- others, it is said to be an inference for the sake of others.

 Inference is a kind of knowledge; and words are here called
- inference is a kind of knowledge; and words are nere called inference by the attributing of effect to cause, for, though they

are not themselves knowledge, they produce it. Inference for the sake of others is of two kinds (1) direct or homogeneous (in Sanskrit Sädharmyavat), and (2) indirect or heterogeneous (in Sanskrit Vaidharmyavat), as follows —

(a) Sound is non-eternal.

Recause it is a product

All products are non-eternal as a pot (direct).

(b) Sound is non-eternal,

Recause it is a product

No non-non-eternal * e , ctc:nal (thing) is a product as ether (indirect).

91. The mmor term (Paksa) is that to which the relation of the major term is to be proved, as—This hill has fire, because it has smoke. In this reasceing 'full' is the minor term which is to be proved as having 'fire' which is the major term. A minor term and its corresponding major term combined together, constitute a proposition which, when offered for proof, is called a thesis.

Fallacies of thesis or 92 There are four fallacies of the Paksābhāsa (Paksābhāsa)

- A thouse is follocious if it is incompatible with—
 - (1) Perception, e q. Sound is mandible,
 - (2) Inference, eq Sound is eternal,
- (3) Conception, eg The moon is not luna (Sasi a-candra); of (4) One's own statement, eg Interence is not a source of knowledge.
- 93 It has already been stated that the middle term must possess three characteristics Fallacies of the middle term (Hetvåbhāsa) occur even if one of the characteristics is

unproved, uncertain or contradictory, thus—

A. Unproved (asaddha)

 Sound is eternal, because it is visible (Visibility of sound is admitted by neither party).

(Visionity of sound is attributed by nettiner party).

(Trees are conscious, because they die if their barks are

taken off (This peculiar kind of death of trees is not admitted by the opponent)

(3) The hill has fire, because it has vapour

(Vapour as an effect of fire is questioned)

(4) The soul is all-pervading, because it is perceived everywhere

(It is a matter of doubt whether the soul is perceived everywhere)

- Uncertain (anaikāntika).
- (5) Sound is non-eternal
 - Because it is knowable

The knowable is too general, because it includes the eternal as well as the non-eternal)

(6) A certain man is omniscient, Reconse he is a speaker

(The reason is not general enough, for speakers are not neces-

- C Contradictory (viruddha)
- (7) Sound is eternal

Bound is eternal,

(Here 'product' is not homogeneous with 'eternal,' that is, the middle term is opposed to the major term)

(8) Sound is eternal.

Because it is a product

(Here 'product' is not heterogeneous from 'non-eternal').

The opposition of the middle term to the major term

Disarmakirta criticises

Biguidea

B

being ambiguous) is noted by Dignäga in his Nväya-pravesa ¹ sa another kind of contradiction (Vruddha) Dharmakirti in his Nyāyabindu rejects this view saying that this second contradiction is included in the first kind ² Dignäga has in his Nyāya-pravesa treated another kind of fallacy called "non-his Nyāya-pravesa treated another kind of fallacy called "non-

2 तन च बतीयोशिप रहिवातह्यु विदयः।... स रच कसाबोक्तः चमयोरेव चमार्थानात्। (Nyaya-bindu, Peterson's edition, Bibliotheca Indica series, chapter III, p. 113)

वर्ध च निवद वाचार्या दिङ्गानेन एकः। च क्छाङ् वाक्तिकारेय सना स्वा नोक्कः। (Nyāyabındu-tikā, Peterson's edition, Bibliotheca Indica serics, chapter III. p 78)

i Pule Niğu praves, Fallaces of the Middle Term, No. 12. Thm contradation, are, the opposition of the middle term to the implied major term : বুরবিশ্বসমূহ বিবাহ) is called in Thetan. কি ১০১৭ নিয়েল নিয়েল বিবাহিত কি বিবাহিত কি বিবাহিত কি বিবাহিত কি বিবাহিত কি

erroneous contradiction" (Vıruddhāvyabhicārı), which it rejected by Dharmakirti in his Nyāyabhīdu, on the ground that it does not arise in the case of inference, but is based on the scriptures of the two parties engaged in disputation.

95. In opposition to Dignaga, Dharmakirti maintains that

Dharmakirti's Theory
of example.

Theory as it is included in the middle term,

The hill is fiery, Because it is smoky, Like a kitchen

In this reasoning the term 'smoky' includes a 'kitchen' as well as other similar things, hence it is almost unnecessary to cite the example 'kitchen'?

Compare K B Pathak's "On the authorship of the Nyāyabindu" in the Journal of the Bombay Branch of the Royal Assatic Society, vol. XIX, p. 51

1 Vide Nyāya-pravesa, Fallacies of the Middle Term, № 10 This fallacy of 'non-erroneous contradiction' is called in Sanskrit विद्या-

बिभवारी and in Tibetan. विमान यात्री विमान (Nyāya-praveša)

विवदास्त्रिमार्थिप संग्रवहेतुवकः। स र्व कसाद्योकः सनुसानविवये सम्बद्धात । (Nyavabandu, p. 115)

नेनु चार्चार्येच विद्वायिक्षणायि संस्यन्तेतुदकः। सः निर्दे याचार्य-दिक्नानेन चर्च नेतुदीर एकः इत्याद। ... नस्मादातमात्रयमनुमानमाचित्व विद्वा-

विभागकाः । (Nyāyabındu-tīkā, p. 84) Compare also B B R A S , vol. XIX. p. 49

े विक्यो चेतुवक्कः । तावतैव वर्षध्यतीतिरिति न त्र्यम् हृद्याको नाम साधना-वयवः कवित् । तेवाद्य क्षणसं त्रयम् [न] कव्यते बतार्थकात् ।

(Nyāyabindu, Peterson's edition, Bibliotheca Indica series, pp. 115— 116). Peterson has omitted ¶ wrongly as will appear from the Tibetan version which runs as follows —

नाइन हिंगशाणीः सर्वन केर मासुना ह्रोशाया रे उसामीका देशहासा स्था र्यो लेशाचा सुनाया रे प्यत्याचा हे प्रियम् स्थाप् रे प्याय सेर्द्रिया स्थाप रेसान्द्रिये सर्वन केर प्रियम्स सीमा रुसाय हेर्निय देशकी स्थाप स्थाप

(Nyšyabindu, Sherbatski's edition, St. Petersburg, p. 193)

Nevertheless, says Dharmakitti.' the example has this much value that if points out in a particular way what has been expressed in a general form by the middle term: thus, the general expression "all smoky things are flery" is made more impressive by the particular example 'kitchen' which is smoky as well as fiery.

96. Example is of two kinds (1) homogeneous and (2)
Fallacies of the homogeneous example

heterogeneous Fallacies of the homogeneous example occur as follows:--

· (1) Sound is eternal,

Because it is incorporeal,

(Action cannot serve as an example, because it is not eternal, that is, because it is excluded from the major term).

(2) Sound is eternal

Because it is incorporeal.

Like atoms.

(Atoms cannot serve as an example, because they are not incorporeal, that is, because they are excluded from the middle term)

(3) Sound is eternal,

Because it is incorporeal,

Like a pot

(Pot cannot serve as an example, because it is neither eternal nor incorporeal, that is, because it is excluded from both major and middle terms).

(4) This man is passionate, Because he is a speaker.

Like a person in the street.

(The person in the street cannot serve as an example, as it is questionable whether he is passionate, that is, it involves doubt as to the validity of the major term).

(5) This man is mortal,

Because he is passionate, Like a person in the street

(This example involves doubt as to the validity of the middle term, that is, it is questionable whether the person in the street is passionate). (6) This man is non-omniscient.

Recause he is nassionate.

Like a person in the street.

(This example involves doubt as to the validity of both the major and middle terms, that is, it is questionable whether the person in the street is passionate and non-omniscient).

(7) This man is passionate. Recause he is a speaker.

Like a cortain person

(This example is unconnected (ananya), for there is no inseparable connection between being 'passionate' and being a 'sneaker'.)

(8) Sound is non-eternal,

Because it is a product, Lake a pot.

(This example involves the fallacy of 'connection unshown,' apradarkitāmaya the connection should be shown as follows: All products are non-eternal like a not:

(9) Sound is a product.

Because it is non-eternal.

All non-eternal things are products like a pot

(The example involves the fallacy of inverted connection, unparitanuaya, the real connection should be shown as follows: All products are non-eternal like a pot)

97. Similarly there are nine fallacies of the heterogeneous example

98 Rejutation (Düşəna) consists in pointing out in the reasoning of an opponent any one of the fallacies mentioned above. The fallacies or semblances of refutation are the futilities called in Sanskrit Jāt. 1

99. In the concluding lines of the Nyāyabindu it is stated that "Dharmakirti vanquished the entire Tirthikas as Sākyamum had subdued the large army of Māra; and as the sun dispels darkness, the Nyāyabindu has exterminated the Ātmaka theory (that is, the Tirthika doctrine)—wondeful;

रूरा.ग्री.मौचोश.त<u>ंश.शे.ह</u>ंचोश.श.जेश.त ।

¹ For Jäts vide Nyäya-sütra, Book 1, aphorism 58,

[ृ] चैं.में.बैच.चश.चरीर.में.हं.सृ.षु।।

Hetu hindu vivarana

100. The Hetu-binda-vivariags is another excellent work on Logic by Diarmakirt: The Sanskirt original of this work is lost, but there exists a Thetan translation in the Tangyur, Mgb, Ce, folios 355—375. The work in Thetan is called Grantabigs-kyi-thigs-pa signifying: "A Drop of Reason." The work is divided into three charters as follows: "...

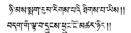
(1) Relation of identity between the middle term and the major term (in Tibetan · Rau-bilin-gy-gtan-tsings, in Sanskrit : Sva-biliava-hetnij; (2) Relation of effect and cause between the middle term and the major term (in Tibetan · Hibray-bulh-gtan-tsings, in Sanskrit Käyva-hetn); and i3 Relation of negation between the middle term and the heterogeneous major term (in Tibetan · Mi-dimys-nahe-tan-fsilws, in Sanskrit Anuenladdhi-hetu).

Tarka nyāva or Vāda-nyāva.

101. The Tarka nyāya or Vāda nyāya is another treatses on Loge by Diarmakitu The Sanskrit engmal of this work is lost, but there exists a Tibetan translation in the Tangyar, Mdo, Ce, tolono 334—416. The work in Tibetan is called Rtso l-palpings-pa signifying the "Method of Discussion." The Tibetan translation was prepared by the great Indian sage Jhāna-41-bhadita and the Tibetan interpreter-monk Discussion Discussion of the Park of th

Santānāntara-siddhi,

102. The Santānāntara-siddh is a philosophical treatise by Dharmakirti. The Sanskrit original of the work is lost, but there exists a Tibetan veision ² in the Tangyur, Mdo, Ce, folios



(Nvāvabindu)

i I have consulted the copy embodied in the Tangyur of the India Office, London 2 I have consulted the work embodied in the Tangyur of the India

Office, London.

8 I have consulted the Tibetan version embodied in the Tanggur of the India Office. London 416-420. The work in Tibetan is called Egyud-gshan-grub-pa agnifying "Proof of the Continuity of Succession"

Sembendhe nerikeš

103. The Sambandha-parikṣā is another philosophical treaties by Dharmakirti. The Sanskirt organia of the work is tost, but there exists a Thetan translation i in the Tangyur, Mdo, Oc, folios 375—377. The work in Tibetan is called Horse-by-tag-pa signifying "Examination of Connection." The Thetan translation was prepared by the Indian teacher Jüäna-zahba and the interroreter Vande-name/she.

Sambandha.narikeš.vrtti

104. The Sambandha-parikṣā-vṛth 1° is a commentary on the Sambandha-parikṣā by Dharmakirti himseli. The Sanskrit orignal of the work is iest, but there exists a Thietan translation in the Tangyui, Mdo, Ce, folios 377—384. The work in Thetan is called Hbrelt-wa-thras-pah him-th-wa.

DEVENDRABODHI (ABOUT 650 A D)

105. Devendrabodhi, called in Tibetan Lha-dwan-blo, was a contemporary of Dharmakirti. and so lived about 650 A D He wrote the following work on Logic .—

106. The Prumāna-vārtika-pašņikā, called in Thetan, Tshad-ma-riam-hgrel-gy-dikab-hgrel, samiying "Am Explanation of Difficulties in the Pramāṇa-vārtika of Dharmahlit". The Sanskri original of this work is lost, but there exists a Thetan translation in the Tangyur, Mdo, Che, folios 1—380. The translation was prepared by the Indian sage Subhūti-irī and the Tibetan interpreter-monk Dge-wah: hlo-gros.

107. This story is told regarding the composition of the Pramāṇa-vārtika-pañijkā:—

Dharmakirti chose Devendrabodhi to write a commentary on his Pramāna-vārtika Atter Devendrabodhi had finished the

I I have consulted the copy embodied in the Tangyur of the India Office, Lendon.
I have consulted the copy of this work embodied in the Tangyur of

the India Office, London

3 Vide Täränätha's Geschichte des Buddhismus von Schiefner, pp
188_187

^{*} I have consulted the work in the monastery of Labrang in Sikkim in 1907.

[§] Vide Tărănatha's Geschichte des Buddhismus von Schiefner, pp.186-187.

commentary for the time and shown it to Dharmakirts, the latter erased it with water. After he had compiled it a second time, Dharmakirti burnt it in fire. He then compiled it a third time and gave it to Dharmakirti with the observation: "Since the majority of men are noompetent and times if flecting, I have written this commentary for the people of lighter understanding." The time Dharmakirti allowed the work to exist.

SAKYABODHI (ABOUT 675 A.D.).

108. Săkyabodhi ¹ is stated to have been a pupil of Devendrabodhi. He seems to have lived about 675 A.D. He was the author of the following work:—

109. The Pramāṇa-vārtika (paāṇkā)-thā, called in Thean. Tshai-ma-ran-hgrel-gy-hgrel-bšai, which is an annotation on the Pramāṇa-vārtika-pañikā of Devendrabodhi. The Sarskirt original of this work appears to be lost, but there exists a Thetan translation * which covers volumes Je and Ne of the Tangur, Mdo. The translation was prepared by the interpreter Der-wah-blo groc.

VINITA DEVA (ABOUT 700 A D.).

110. Vinita Deva,³ called in Tibetan Dul-lha, lived in Nslanda during the time of king Lalita Candra, son of Govi Candra, and Dharmakirt died during the time of Govi Candra, van Bratis Vimala Candra, the father of Govi Candra, was married to the sister of Bhartiphari, who sprang from the ancient loyal family of Malwa. Supposing this Bhartiphari be identical with the famous grammarian of that name who died in 651—652 A.D., we may place his contemporary Govi Candra in the middle of the 7th century A.D. This is exactly the time when Dharmakirt died. Hence we may conclude that Lalita Candra, son of Govi Candra, flourished towards the end of the 7th century A.D. Vinita Deva, contemporary of Lalita Candra, must also have lived about this time, a view which harmonises with the date of Dharmakirti on whose works Vinita Deva wrote com-

Vintta Deva, who was the famous author of the Samayabhe-doparacana-cakra, wrote the following works on Logic .—

Vide Täränätha's Geschichte des Buddhismus von Schiefner, p. 187.
 I have consulted this work in the monastery of Labrang in Sikkim

³ Vude Tārānātha's Geschichte des Buddhismus von Schiefner, pp 195—198, 272; Pag-sam-jon-zang edited by Sarat Chandra Das, pp.

rlvm, 108.
• Vide Takakusu's I-tsing, p. lvm.

111. Nyāya-bindu-tikā, called in Tibetan: Rigs-paḥi-thigs-pa-rgya-cher-ḥṛrel-wa, which is a detailed commentary on the Nyāyabindu of Dharmaktivi. The Sanskirt original of this work is lost, but a Tibetan translation i of it exists in the Tangrun, Mdo, She, folios 1—43. The translation was prepared by the Indian sage Jima Mitra and the interpreter of Shu-chen named Vandavaches sile.

Vall's years and white it is a called in Tibetan (tan-tahuge-kything pa-paya-ber-bar-ba-a, which is add-aided commentary on the Heue-bindu of Dharmakhtt. The Sanskrit original of this work appears to be lost, but there exists a Tibetan translation is in the Tangyur, Mido, She, folios 116—205. The translation was unemared by the Indian teacher Prainia Varma and the inter-

preter-monk of Shu-chen named Dnal-bytsees-raksita

113 Vada-nykya-vyikhyā, called in Thetan Risol-pallingspah-bherelova, which is a commentary on the Vala-nyā, a callerwise called Tarka-nyāya of Dharmakiri. The Sanskut organal of the sowk appears to be lost, but there exists a Thetan translation is in the Tangrur, Mdo, Ze, folios 39—65. The work opens thus. "Who is sell-periored in sweet longical discussion, supreme in patience, affection, chairly and self-resunt, and who is the most excellent of begicans—to him (Baddia) bowing down I compose a commentary on the text of Vada-nyāya."

114. Sambandha-pariksā-tikā, called m Tibetan Hbrel-pabriac-pahi gyza-che-bad-jaa, which is a copous commentary the Sambandhapariksā ol Dharmakitu. The Sanskut original of this work is lost but there exists a Tibetan translation in the Tangyur. Mok. Zr. folios 1—24. The translation was prepared by the Indian sage Jāñan-garbha and the Tibetan interpreter Vande-nam-sakhas. The work opens thus—

"Who is entirely unconnected with the world, and is yet designated as the supreme teacher of it—to him bowing down

fully I explain the Sambandha-parikså

115. Alambana-parikṣā-tikā, called in Tibetan Dmigs-paḥttag-paḥ-ḥgrel-ḥad, is an annotation on the Alambanaparikṣā of Dignāga. The Sanskiit original of this work appears to be lost, but there exists a Tibetan translation in the

i This work was brought down to Calcutta by the British Mission to Tibet during 1904. I examined it by permission of the Government of India. It is now deposited in the British Museum, London

It is examined this work by permission of the Government of India when it was brought down to Calcutta by the British Mission to Tibet. 1904.

I have consulted the India Office copy
 I have consulted the India Office copy

I have consulted the India Office copy.

pared by the Indian same Sakva simba and the interpreter Vandedoal-brisegs of Shu-chen. The work opens thus:-"Meditating on the merciful Omniscient One and saluting

him by my head. I compose the Alambana-pariksā-tikā."

It ends thus __

"Here is finished the Alambana nariksā-tikā which is a clean work of the teacher Vinita Deva who weighed all sorts of alambana (objects of thought) and is a lion of speakers confounding the brains of the Tirthika-elephants."

116. Santānāntara.siddhi.tikā called in Tibetan Royud. shan-orub-pahi-h-rel-h-ad being a commentary on the Santanantara-siddle of Dharmakirt. The Sanskrit original of this work appears to be lost, but there exists a Tibetan translation ! in the Tangvur. Mdo. Tshe, folios 1-21. The translation was prepared by the Indian sage Visudilha-simha and the interpreter of Shu-chen named Dual-rtsegs-raksita

CANDRA GOMIN (ABOUT 700 A D).

117. Candra Comm: called in Tibetan Zla-wa-doz-bsñen. was born in a Ksatriya family in the east at Varendra i modern Raishabye in Rengal) He was endowed with a very keen intellect and acquired distinction in literature, grammar, logic, astronomy, music, fine arts and the science of medicine. Under carva Sthiramati he learnt the Sutra and Abhidharma Pitakas of the Buddhist scripture, and was converted to Buddhism by the Vidvadhara Acarva Asoka 8 He had an ardent faith in the Buddhist god Avalokitesvara and the goddess Tara. He was offered in marriage a daughter of the king of Nålendra. Being told that she was named Tara, which was the name of his tutelary deity, he thinking it improper to accept her hands shrank from her with fear. Upon this the king of Varendra became angry and put Candra Gomin into a chest which was thrown into the Ganges. The chest was carried down until it stopped at an island at the place where the Ganges flows into the ocean. Candra Gomin with deep reverence offered a prayer to goddess Tara by whose blessing he got out of the chest. He

* For Candra Gomin's " Arva-Tara-antarbali-vidin ' vide Satischandra Vidvabhusana's Sraedhara-stotra Introduction, pp. xx, xxi

I have consulted the India Office avlograph of the Tibetan version ² Vude f\u00e4r\u00e4n\u00e4n\u00e4tha\u00e4n\ 145-146, 148-158, and Pag-sam-jon-zang edited in the original Tibetan by Sarat Chandra Das, Calcutta, pp 95 96

³ Acārya Asoka was the author of a logical treatise called Sāmānyadusana-dikprakāšikā s short tre-tise on the refutation of generality, lately recovered from Nepal

resided in the island which was in course of time named Candradripa' or the usland of Candra. He as a Buddhist devotes (uprācute) established there stone-images of Avaloktiesvara and Tais. At first only fishermen settled in the island, but afterwards other people came to live there. Gradually the island become a town.

118. Candra Gomin thereupon went to Cevion and on his way back found in Southern India in the house of Vararuca Nāga-Sesa's (Patañjali's) Bhāsva on Pānini's grammar. Finding that it contained "many words but few thoughts" he himself composed a commentary on Panini, which was named Candra-vvākarana.² Afterwards he came to Nālandā—the store-house of knowledge-and met there Candra-kirti the famous commentator on the Madhyamika Philosophy of Arva Nagaruna Candra Gomin hunself was a follower of the Vogacara system expounded by Arva Asanga. While Candra Kirti and Candra Gomin entered upon philosophical discussions people used to observe 3: "Alas! the text of Arva Nāgāriuna is medicine to some but poison to others, whereas the text of invincible Arva Asanga is very ambrosia to all men." It is further stated that into a well at Nalanda Candra Gomin threw the original manuscript of his grammar, thinking that it was not better than the one which Candra Kirti had written. At that time Tara and Avalokitesvara appeared before him saving, "Though Candra Kirti is overwhelmed with pride as a sage, your work is more useful than all others and will do immense good to the world." They raised the manuscript from the well, which was

I Candra dvipa is situated in the district of Barsal in South-eastern Bengal at a place where the Padmä, which is a main outlet of the Ganges, falls into the ocean. Varendra in which Candra Gommi was born is idenical with the Rajahahye division in North-eastern Bengal through which the Padmä flows.

² For Candra vyākarans vide Satis (handrā Vidyabhusana's "Sanskut works on Literature, Grammar, Rhetoric and Lexicography, as preserved in Tibet" in the Journal of the Avatic Society of Bengal, new sares, Vol iu, No 2, 1907. The Candra-vyākarana in the original Sanskut has been printed in Germany.

क्षेत्र ग्रेन्यत्र हेन्। स्यस्य प्राचीयार हेन्या स्थान्य हेन्। सामग्रे हेन्या सामग्रे हेन्।

thence reputed as "Candra's well" (in Sanskrit: Candra-kupa and in Tibetan : Tsandrahi-khron-pa), the water of which was wont to be drunk by people in the belief that thereby their intellect would become sharp. Candra Kirti was, however, a great admirer of Candra Gomin When the letter errived at Nalanda the monks refused to give him a recention saying that it was not proper for priests to welcome a mere devotee (upāsaka). Hearing this Candra Kirts brought three characts, two of which were occupied by himself and Candra Gomin respectively, while in the third was placed an image of Manineri the Ruddhist god of learning. The characts passed through the town in a great procession attended by the whole body of priests who came really to recite hymns to Maninéri but apparently to accord a fitting welcome to Candra Comin I

119 Candra Comin lived at a time when Stla son of Harsa, reigned. During this time king Simhs of the Licchavi dynasty reigned in Varendra. The famous poet Ravi Gupta was a contemporary of Rharsa, son of Simha. Srt Harsa seems to be the same as king Harsa Vardhana who was a contemporary of Hwen-thsang and reigned in 647 A.D. His son Sila seems, on a rough calculation, to have reigned in 700 A.D., when his contemporary Candra Gomin must also have lived Jaina Hema Candra Suri who lived during 1088-1172 A.D. refers to Candra Gomin while Javaditva.* the famous author of the Kāsikā vrtta, who died in 661-662 A D., does not mention him. This may be explained on the supposition that Candia Gomin lived after Javaditva, but preceded Hema Candra.

120. Candra Comin was the author of the following work on Logic: Nyayaloka-siddhi, called in Tibetan. Rigs-pa-grub-pahisgron-ma, signifying "a lamp of logical reasoning" The Sanskrit original of this work appears to be lost, but there exists a Tibetan translation in the Tangvur, Mdo. Ze. folios 200-201 The translation was prepared by Pandita Sri Sita-prabha and the interpreter-monk Vairocana.

RAVI GUPTA (ABOUT 725 A.D.).

121. Ravi Gupta, called in Tibetan. Ni-ma-shas, was born in Kāśmīra. He was a great poet, dialectician and Tantric

i Vide Pag sam-jon-zang, pp 95-96 2 Vide Professor F Kielhorn's "Indra Gomin and other grammarians" in the Indian Antiquary, Vol xv, June 1886, pp 181, 181

³ Vide Takakusu's I-tsing, p. lvii

I have used the India Office copy
 Wide Täränätha's Geschichte des Buddhismus von Schiefner, pp 146, 147, 243; and Pag-sam-jon-zang, part 1, pp. 90, 101, 118, xxxvii.

teacher, who established 12 great religious schools in his nature country and Magadha. He was a contemporary of king Bharsa of Vārendta, and flourished a little later than Candra Gomin, who had hved during the the of Bharsa's father Simia. Ravi Gupta must harm the best of Bharsa's father Simia. Ravi AD for the description of the first quarter of the eighth century AD for the country of the first quarter of the eighth century that the middle of that century. Ravi Gupta was the cushon's of the following work on Lorge.

122. Pramāna-vārtīka-vṛtti, called in Tibetan: Tshaḍ-manam-ngrel-gu-hgrel-pa, which is an annotation on the Pramāṇavārtīka of Dharmakirt The Sanskrit original of this work appears to be lost, but there exists a Tibetan translation on the Tanguru Mido. Tshe fubus 134-252.

JINKUDRARODHI (AROUT 725 A.D.)

123 In the Tangyur, Mdo, Rc, there is the Tibetan version of a work called Višātāmala-vati-nāma-pramāna-samuceavatīkā. This version was prepared by the Tibetan interprete Rdo-rie-rayal-nishan with the assistance of Dnal-ldan-blo-gros-

124 The author of the original work was Jinendrabodhi, called in Thetai Beyal-lwan-bloggos, who was a venerable countryman of the Bodhisattva (Dgafa 4) He is perhaps the same person who wrote the well-known Nyāsa on the grammar of Pāmun in the eighth contray A D

S'anta Raksita (749 A D)

125 Sänta Rakssta, called ur Thotan Shiwa-hlsto, was bornu the topal family of Za-bor ju Bengal [1] The exact date of his birth is unknown, but it e-stated that he was born at the time of Go Påia who regued up to 705 A D (unde Appendix B); and died at the time of Dharma Pāla who became king in 765 AD. He followed the Svatantra Waldhyamika sehool, and was a Professor at Nālandā (unde Appendix A). He visited Tibet at the invitation of King Khir-ison-deu-bsan how was born in 728 AD, and died in 861 AD. The bang, with the assistance of Sānta Raksta, built in 749 AD, the monactery of Sam-ye bin

¹ Vute Satus Chandra Vidvabhusana's Sragdharā Stotra, Introduction, p xxx, printed in the Bibliotheea Indica scries of Calcutta

2 For Ravi Gupta's Ārva-kosa see Rockhill's Buddha, p 228, and tor his works on Tantra, see Satis Chandra Vidyabhusana's Sragdharā

Storrs, Introduction, pp v-vii § I have consulted the copy of the India Office, London § I have consulted the copy of the India Office, London § Vide Pag-sam-journage edited by Sarat Chandra Das, C I.E, Calcutta,

Vide Csoma de Koros's Tibetan Grammar, p. 183. Sarat Chandra Das in the Journal of the Austic Society of Bengal, 1881, Part 1, p. 226. and Waddell's Lamsam, p. 28

Thet, modelled after the Odantapura Vihāra of Magadha. Samya was the first Buddhat monastery in Thet and Sāna Rakṣita was its first abhot. He worked in Thet for 13 years, that is, until 762 A.D. He was known there under the name of Acārya Bodhusattva, and was the author of the following works on Lore:—

128. Vāda-nykya-vrtt-vipañottārtha, called in Thetan:
Rtsol-paḥ-ngs-paḥ hbrel-pa-don-mam-par-hbyel-pa, an elaborate commentary on the Vāda-nykya of Dharmakirti. The
Sansknt original of this work appears to be lost, but there
exists a thetan translation' in the Tangyur, Mdo, Ze, folios
65—180, and in the Tangyur, Mdo, Tabe, folios 21—131
The translation was prepared by the Indian sage Kumārasīr-bhadra and the Thetan interpreter-monks venerable Sey-rab
and Horo-sec-laku (who was a native of the province of Hbro
or Do) in the holy monastery of Bsam-yas (Sam-ye)

The work

"Who constantly dispersing darkness by the ray of the heap of various pure previous qualities, exerted himself for the sake of obtaining the fruits of desire of various sentient beings and rejoiced to do good to the entire world—to that Maiju-śri bown down in reverence, I compose this concise and stainless Váda-

nvāva-vrtti-vinancitārtha.

127. Tattva samgraba kārikā, called in Thetan: De-kho-naid-bedu-paht-tshug-lehu-byas-pa, a work containing memorial verses on a summary of the Tattvas The Sanskrit original of this work appears to be lost, but there exists a Thetan translation in the Tangyur, Mdo, He, folosi 1—146 The translation was prepared by the Indian Pandita Gupākara-sri-bhadra (belonging to the religious circle first instituted by the great king Lahitāditya in the incomparable city of Kāšnīra) and the great Tubetan interpreter the Sakya monk Lha-bla-ma-shi-wa-hod in the province of Guge (S-W. Tibet). The work reviews various systems of philosophy such as the Sāmkhuy, Jana, etc.

² I have consulted the work in the monastery of Labrang, Sikkim, which I visited in June 1907. For a detailed account of this work index in "Sämkhya Philosophy in the Land of the Lamas" in the Journal of the Assatz Novety of Bengal, new series, Vol. in, No. 8.

The Tattvasamgraha herein noticed is quite different from the Tattvasamāsa, a Brāhmanic work on the Sāinkhya philosophy, a manuscript of which is contained in the library of the Assatic Society of

Rengal
Dr George Buhler, during his explorations of the Brhat-jūāna-koşa in
the temple of Persva-nātha at Jesalmir, found in 1873 a Polis, consisting
of 189 ancient palm leaves showing the characters of the 12th or 13th
century, and becamp on the outhede corner the title Kamela-Rate-arka

J have consulted the xylograph of this work contained in the India Office, London 2 I have consulted the work in the monastery of Labrang, Sikkim,

128. The subject-matter of the work begins thus -

"From Pradhāna (the primordial matter or nature) possessed of entire powers all sorts of effects are produced."

Total Dr. († Buhler's correspondence with Ras Sanat Chundra Das Bandari Cl E. E publishes the A-read of the Buddhest P-to-Society of Calcuto, Vol. 1, part u_1 p. 3). The real name of the work, according to Dr Buhler, u_1 P-to-Society u_2 P-to u_1 P-to u_2 u_3 u_4 u_4 u_4 u_5 u_4 u_5 u_6 u_6

, runa as follows —
प्रकृती गोभावता दि [कियया : रचितं चल्ल्य ।
प्रकृती गोभावता दि [कियया : रचितं चल्ल्य ।
प्रकृती त्राप्त क्ष्मादिसमाध्यम् ॥
प्रकृत्र विक्रिया जातिसमयाया सुपाधिकः ।
प्रकृत्र विक्रिया विक्रिया ।
प्रकृत्र विक्रिया ।

स्पष्टक्रचवप्युक्त प्रमादितयानास्त्रम् । सबौयमापि नांद्रीन मित्रीभूतापराक्षकम् ॥ सम्ब्रान्तिमनास्यनं प्रतिविग्नादिमंनिभम् ।

सम्बद्धपण अन्दोद्दिनमुङ्गममनं परैः ॥ सतन्त्रज्ञतिनिःसङ्गो जगदितविधिद्यया । सनस्यकस्याधस्त्रेय शक्तीभृत महोदयः ॥ सः प्रतीक्षप्रस्थादं जगाद बदतां वरः ।

तं सम्बद्धं प्रसम्बद्धारं क्रियते तर्कसंप्रदः॥

The introductory part in the Tativasangraha is identical with the above as is evident from the Tibetan version extracted below:---

रट.च(बुब.र्चन्ड्यःक्ष्यं.चोक्ष्रेश्यःचे.रट.।।

यर्माःश्चांशानुरः र्टाचयान्याः य।

इस्तर-चलनात्मःश्रीमधाःचत्रः हेदः।

ल्युःस्थःह्यान्द्रान्यःन्यःन्यः।। रुभःन्यःन्यविनीत्माश्चान्यान्यन्तःन्यः।

रमाश.रट.४**र.श्र**चाश.वि**र**.तर.मी**श**।

र्केट.**२**ः.स्रु.च5नश्च दशःस्त्र १।

म्न**्र**-विश्वाचर् म्र्र्य-प्युत्रास्त्रास्त्रा

The work is divided into 31 chapters viz : (1) examination of nature (in Sanskrit: Svabhāva-pariksā, in Tibetan: Ran-hshinbrtag-na) · (2) examination of the sense-organs (in Sanskrit · Indriva-pariksā in Tibetan: Dwan-phyug-brtag-pa): (3) exammation of both (in Sanskrit : Uhhava-nariksa in Tibetan : Gfiiska-hrtag-na) . (4) examination of the theory that the world is self-existent (in Sanskrit, Jagat-svabhāva-vāda-parīksā, in Tibetan: Horo-wa-ran-hihin-du-amra wa-brtao-na): (5) examination of Brahma, the presiding deity of sound (in Sanskrit. Sahda-Brahma-pariksa, in Tibetan : Sgrahi-tshans-pa-brtag-pa); (6) examination of the soul (in Sanskrit: Purusa-pariksa, in Thetan : Skyes.hu.hrtag.na) : (7) examination of the Nyava and Vaisesika doctrines of the soul (in Sanskrit Nyāva-vaisesika-parikalnita-nuruga-parikaa in Tihetan Riga-pa-can-dan-hye. brag-pas-kun-tu-brtags-pahi-skyes-bu-brtag-pa); (8) examination of the Mimamsaka doctrine of the soul (in Sanskrit Mimāmsaka-kalpita-ātma-parīksā, in Tibetan; Snvod-na-nasrtags-pahi-bdag-brtag-pa); (9) examination of Kapila's octrine of the soul (in Sanskrit: Kanila-narikalnita-atma-nartksā, in Tibetan: Ser-skya-pas-kun-tu-brtags-pahi-bdag-brtagpa); (10) examination of the Digambara Jaina doctrine of the soul (in Sanskrit · Digambara-parikalnita-atma-parikaa in Tibetan: Nam-inkhahi-gos-can-gyis-kun-tu-hrtags-pahi-bdaghrtag-na): (11) examination of the Unanisad-doctrine of the soul (in Sanskrit · Upanisad-kalpita-ātma-parīksā, in Tibetan ·

मिलेस्माईस्वास्तःसस्त्रः चल्चितः ।।

स्त्राम्यास्त्रः स्त्रामान्यः स्त्रामाः

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II.pa.ni.co.di.kas.hrtags-nahi-bdag-hrtag-pa); (12) examination of the Vatsinutra doctrine of the soul (in Sanskrit: Vatsinutrabalnita-atma-nariksa. in Tibetan Gnas-mahi-bus-hdao-hrtaona) · (13) examination of the permanence of entities (in Sandrat : Sthirs-nadartha-nariksa, in Tibetan : Brian-nahidnosno hrtag-na): (14) examination of the relation between Karma and its effect (in Sanskrit Karma-phala-samhandhapartkai in Tibetan: Las-dan-hbras-buhi-hbrel-pa-brtag-pa); (15) examination of the meaning of the word 'substance' (in Sanskrit, Drayva-padārtha-parīksā, in Tibetan, Rdsas-kvi-tshio gr-don-brtag-pa), (16) examination of the meaning of the word quality; (in Sanskrit Guna-abdartha-pariksa in Tibetan Yon-tan-gyi-tship-gi-don-bitag-pa); (17) examination of the meaning of the word Karma (in Sanskrit Karma-sabdarthapartkså in Tibetan. Las-kvi-tshig gi don-brtag-pa). examination of the meaning of the word generality or genus (in Sanskrit: Sāmānya-sabdārtha-parīksā, in Tibetan Spyihitshig-gi-don-briag-pa); (19) examination of the meaning of the words 'generality,' and 'particularity' (in Sanskiit: Sāmānvavišesa šabdārtha parīksā, in Tibetan Spyi-dan-bve-brag-ontshig-gi-don-brtag-pa), (20) examination of the meaning of the

> दुक्रीत्रसम्बद्धे चर्च चर-द्वा। चर-चास-मध्य-प्रदेश चर्चा चर-प्रदेश। देने क्ष्य-प्रदेश-प्रदेश चर्चा। व्यक्ष-प्रदेश-प्रदेश-प्रदेश। चर्माय-प्रदेश-प्रदेश-प्रदेश।

Dr Buhler further observes that the first section of the Tatkassungraha contains \(\frac{1}{4}\text{Text}\) (assumants) of God), \(\frac{1}{4}\text{Text}\) (assumants) of Kapla's doctrine of the soul, \(\frac{1}{4}\text{Text}\) (assumants) of Kapla's doctrine of the soul \(\frac{1}{4}\text{Text}\) (assumants) of the doctrine of self-ovidance). These are the very subjects tiested in the Tattvassungraha on the two works are ulcinical.

word 'co-evictant cause' (in Sanakrit, Samavävu-sahdärthaparikaa in Tibetan Hiln-wahutshig-don-brtag-pa): (21) examination of the measure of the word sound, (in Sangkrit: Sabdartha-pariksā in Tibetan Sgra-vi-don-brtag-pa): (22) examination of the definition of perception (in Sanskrit: Pratyaksa-laksana-pariksā in Tibetan Mnon-sum-gyi-mtshanhid-hitag-na) (23) examination of inference (in Sanskrit: Anumananariksa in Tibetan Ries-su-duag-pa-brtag-pa): (24) examination of other kinds of valid knowledge (in Sanskrit. Pramānāntara-parīksā in Tibetan : Tshad-ma-shan brtag-pa) : (25) examination of the doctrine of evolution (in Sanskrit : Vivartavāda-narīksā in Tihetan Hovur-war-smra-wa-hrtagpa) (26) examination of the three times (in Sanskrit Kalatrava-natiksā in Tibetan Dus-esum-brtag-na) (27) examination of continuity of the world (in Sanskrit Sansara-santatinoriksā ur Tibetun Hugartenargudanahahitagana). (28) exammation of external objects (in Sanskrit, Valvartha-partksa. in Tibetan Phys-rol-gyi don-brtag-pa); (29) examination of Sruti or Scipture (in Sanskut, Sruti-nariksa, in Tibelan) Thos-pa-bitag-pa). (30) examination of self-evidence (in Sanskut. Scutah-prāmānya-parīksā in Tibetan. Ran-las-tshad-madrtag-pa), and (31) examination of the soul which sees things beyond the rappe of senses (in Sanskrit Anvendryatitarthus arsana purusa pariksā in Tibetan Gshan-gyi-dwan-no-lashdas-nahi-don-mthon-wa-cap-gyi-skyes-bu-brtag-pa)

KANALA SILA (ABOUT 750 A.D.).

- 129 Kamala S'Ila,¹ also called Kamala S'Ila, was a follower of Santa Raksta. He was for some time a Protessor of Tantras in Nálandá whence he was (sole Appendix A) invited to Tibet by king Kintston-deut-stan (128—736 AD). While in Tibet be vindicated the telugous views of Guru Padim-sambhava and Sánta Raksta by deteating and expelling a Clinese monk named Mahāyāna Hoshang. He was of wide fame and the author of the following works—
- 130. Nyāya-bundu pūrve-pakse-samksapta, called in Tibetan Rugs-paḥi-thugs-paḥ phvogs-sam-ma-mdor-b-dus-pa, a sumarı ol critesisms on the Nyāyabundu of Dnarmakitti. The Sanskrit original of this work appears to be lost, but there exists a Tibetan translation in the Tangvur, Mdo, She, Fohos 106—115 The translation was prepared by the Indian sage

Tibet in 1904.

¹ Vule Pag-sam-jon-rang, part i, p. 112, edited by Saiat Chandra Das, and also the Journal of the Buddhist Text Society of Calcutta, vol i, part i, p. 10, and Waidell's Lamasim, p. 31
2 I have consulted the copy brought down by the British Mission to

Visuddha Simha and the interpreter monk of Shu-chen named

Dnal rtsegs-ruksita.

Episar issegmantistics.

131. Tatterapia-tlash perapia commentary on the Tattva-samments of the Tatva-samments of the Tatva-samments

KALVINA RAKSITA (AROUT 829 A.D.).

132. Kalyāna Raksita, a called in Tibetan Dgs-baun, was a great dialectician and teacher of Dharmottan-kārya. He flourished during the reion of Mahūñaja Dharmo Pāla who died in S29 A D. (Γide Appendix B) He was the author of the undermentioned works **

133. Vähyärtha saddh.kärikä, called m Tibetan phytiology-don-grub-pa-ceg-bya-waln-tslug-lehut, which signifes memorial verses on the readity of external tings. The Sanskirt original of this work is lost, but there exists a Tibetan translation in the Tangyr, Mod. Ze, Folios 202-210. The translation was prepared by the Vaibhäsika teacher Jina Mitra of Käśmira and the Tibetan internete;-monk Inal-brieze-raksita.

134. Sruti-pariksa, called in Tibetan Thos-pa-bitag-pahitshig-lehur-byas-pa, which signifies 'memorial verses on the examination of Sruti or verbal testimony.' The Sanskrit original of this work annears to be lost, but there exists a Tibetan trans-

lation in the Tangyur, Mdo. Ze. Fohos 210—211

135. Anyšpoha-vedra-kārikā, called in Thetan (sāinan-lapfrag-pah-tshpi-elbur-lyas-pa. wheis sagnifies 'memoral verses on the determination of a thing by the exclusion of its opposites' The Sanskrit original of this work is lost, but there exists a Thetan translation in the Tangyur, Mdo, Ze, Folios 211—213.

136. Tsvara-bhanga-kārīkā, called in Tibetan Dwan-phyughiig-pahi-tsliig-lehur-byas-pa, which signifies 'memorial verses

1 have consulted this work in the monastery of Labrang, Sikkim, which I visited in June 1907

3 I have consulted Kalyana Raksıta's works in volume Ze oi the Tangvur lent to me by the India Office, London

² Yude Transatha's Geschichte des Buddhismus von Schiefner, pp. 216—219- and Pag-sun-jon-zang, p. 114. The partitle 't-run' significs' protected' and is an equivalent for Sanskrit 'Rakjata' But Schiefner has taken it as an equivalent for "("topta". This does not seem to be correct, for the Thetan equivalent for "("topta". This does not seem to be

on the refutation of God.' The Sanskrit original of this work appears to be lost, but there exists a Tibetan translation in the Tanguar Mdo Ze Folios 214-215

DESPRESSION (SPORT 847 A D)

137. Dharmottara i / Teārva Dharmottara or Dharmottarā. cărva) called in Tibetan Chos-mchog, was a punil of Kalvana Raksita and of Dharmakara Datta of Kasmira. He annears to have flourished in Kāśmīra, while Vananāla was rougning in Bengal about 847 A D (ride Appendix B), and is mentioned by the Jama philosopher. Mallayathn the aut or of Dharmottara-tuppanaka about 9 i2 A D : and Ratnaprabha Suris the tamous anthor of Svadvada-ratnavatarika dated 1181 AD Dharmottara was the author of the following works -

Nyāva-bindu-tīkā called in Tibetan Rigs-nahi-tlugspahi-roya-cher-hore'-wa, a detailed commentary on the Nyavabuilde of Dharmakirte. The Sanskrit original of this work was preserved in the Jama temple of Santmatha Cambay, and has been published by Professor Peterson in the Bibliotheca Indica series of Calcutta. There exists a Tibetan translation in the Tangyur, Mdo She, Folios 43-106 The translation was prepared by the Indian sage Juana-garbha and an interpreter-monk of Shu-chen named Dharmaloka, and afterwards recast by the Indian sace Sumati-kirti and the Tibetan interpreter-monk Bloldan-ses-rab Nyāvahindu-tīkā beijus thus - "Sugata, the conqueror of lust, etc., has overcome this world, the source of series of evils beginning with birth may his words dispelling the darkness of our mind attain glory "is

(Nyāyabındutīkā, Chap. I).

Vide Taranatha's Goschichte des Buddhismus von Schiefner, p. 225;

and Pag-sam jon zang, p. 114 z The Jama logrean Vallaväd n (q. v.) wrote a gloss called Dharmot-tara-tippanka on Dharmott-räcärya's Nvävabindutikä. The year 884 in which Mallavadim flow ished corresponds to 827 A.D. or 962 A.D according as we take it to refer to Vikrama-samvat or "aka-samvat On one a proportion Mallavailin was a contemporary of Dharmottara and on the other he flourished a century later

[ं] चाव असो तरावसारी प्राच। प्रयाजनसादिवाकी व सालादाख्यायते इति व जसे। (Svädväda-ratnävatärikä, p. 10. Jaina va-ovijava series of Bensres).

⁴ I have consulted the conv brought down by the British Mission to Tihot during 1904 The Tibetan version has also been edited by F. J. Sherbatski and printed in Russia

⁵ जायांना जातिवासनप्रवन्ध प्रस्तितिहेतीर्जनती विनेतः। राजाखरातेः शुनतस्य वाची मनस्रमस्यानवसाद्धानाः।

139. Pransing-parties, called in Thetan Tshad-ma-bytagps, signifying 'an examination of Pransipa or the sources of valid knowledge The Sanskrit original of this work appears to the Sansipart of the Sansipart

140 Apoha-nāma-prakarana, called in Tibetan Gaban-selwa, signfring 'a treatise on the determination of a thing by the exclusion of its opposites'. The Sanskitt original of this work appears to be lost, but there exists a Tibetan translation 'a in the Tangvin, Mod. Ze. Folies 254—266. The translation was prepared by the Ka-šmiran Pandita Biāgyarāja and the interpreter-monk Bic-jdan-sej-rab, in the incomparable city of

14.1 Pare-loke-suddin, called in Tibetan Hyre-ten-phar-od-grub-pa-sinylving "proof of the world bevond." The Sanskrit original of this work appears to be lost, but there exists a Tibetan translation in the Tangaur, Mod. &c. Folius 266 = 270. The translation was prepared by the great Pandita Bhágvarája and the interpreter-monk Tibabhá-ina gray during the litetime of S(1 Harsa Deva (lung of Kä-mira, 1089—1101 A.D.) in the casest mecomarable (14) of Kä-mira.

The work begins thus -

"Some say that the world beyond is possessed of the characteristics of a complete separation from the link of consciousness which began from before birth and continued after death etc."

- 142 Ksans bhanga-siddh, called in Tibetan §ka j-cug-mappa-grub-pa, agmitting proof of the momentariness of things.' The Sanskirt original of this work appears to be lost, but there exists a Tibetan translation in the Tangyur, Moo, Ze, Fohos 270—282 The translation was prepared by the Indian sage Bhāgy arāja and the interpreter-monk Blo-Idan-ses-rab.
- 143. Pramāna vnnšeaya-tikā, called in Tibetan Tshad,-manam-nes-kv-tikā, which is a commentary on the Pramāna-vnnšeaya of Dharmakīti The Sanskrit original of this work appears to be lost, but there exists a Tibetan translation - in the Tangyur, Mdo, Dee, foho 346 f, and We, Folios 1—188. The translation was prepared by the Kā-imtina Pandita Parahita Bhadra and the Tibetan interpreter Bio-lidan-es-rab in the model etty of Kā-imtra. In the concluding lines of the work

I I have consulted the India Office copy

² I have consulted the India Office copy 3 I have consulted the India Office copy.

I have consulted the India Office copy
 I have consulted the India Office copy

ARCATA 133

Dharmottara, the author of it, is described as "the excellent subduer of bad disputants (quibblers) !

MUKTA-KUMBHA (AFTER 847 A D.).

- 144. Muktā-kumbha, ³ called in Tibetan Mu-tag-bum-pa, was the author of a work called Ksana-bhanga-siddhi-vyākhyā, which is a commentary on Dharmottarācārya's Ksana-bhangasiddhi—Muktā-kumbha must have flourished after 847 A.D., when Dharmottars boad
- 145. The Kasapa bhangs-andahi-vyākhyā s called in Tibetan Skal-eigem-hige-grab-plost The Sanskin tengand of the work appears to be lest, but a Tibetan translation ¹ is embodied in the Tangvur, Mdo, Ze, Folios 282—201. This version was prepared by the Indian sage Vināyaka and the interpreter-modi Grags-physics-est-ab.

ARCATA (AFTER 847 A D).

146. Gupa-atma Sūn.⁴ the famous Jama author of the Saddar-sun-samuercay-atrit, who lived in 1409 A.D. mentions the Tarkathā of Arcata.⁵ Arcata is also mentioned by the Jama philosopher Ratinapatha Sūn.⁵ the well-known author of Sa,ūdvādaratnāvatankā, dated 1181 A.D. In the Jinna Nyāyāvatāra-viri ⁵ ti appears that Arcata criticised Diarmottarācairya who lived about Si7 A.D. Roughly speaking he flourished in the 9th century A.D.

Arcata was the author of the following work on Logic -

147 Hotu bindu vivarana, called in Tibetan Gtan-tshigsthigs-pahi-ligiel-wa, being a commentary on the Hetu-bindu of Dharmakirti The Sanskrit original of this work appears to be

। र्श्वेर-५ र्येन केंब्र अर्केन र्हेन नो पद पद स्थान केंब्र । (Tangyur, Mdo,

We, Folios 188)

The name Muktākumbha is restored from Tibetan.

S I have consulted the work belonging to the India Office, London 4 Vide. Satis Chandra Vidyabhusana's Jama Logic under "Gunaratna Siin."
b Vide Dr Suah's edition of the Saddariana-samuccaya-vrtti, chapter

on Bauddha dar ana

⁶ चर्चट वर्षचतुर: पुत्रराच । रच देखावतां प्रश्ति प्रयोजनयत्त्रया स्वाहा ।
(Syādvāda ratnāvatārikā, chap 1, p 17, published in Jaina Yasovijaya

grantiamālā of Benares)

1 Vol. Sats. Chandra Vidyabhusana's edition of the Nyāyāvatāra with
nvytu which is being published by the Indian Research Society of
Calcutta

lost, but there exists a Tibetan translation in the Tangyur, Mdo, She, Fohos 205—375. It is divided into four chapters treating insepretively of (1) Identity (in Tibetan Rau-blain, and in Sanskrit Svabhāva). (2) Effect (in Tibetan libras-bu, and in Sanskrit Kārya); (3) Non-perception (in Tibetan libras-bu, and in Sanskrit Kārya); (3) Non-perception (in Tibetan libras-bu, and in Sanskrit Kārya); (3) Non-perception (in Tibetan libras-bu, and in Sanskrit; Sad-laksana-vjākhvā) in the beginning of the work it is stated that Arcata was a Brāhmana, and from the concluding part it appears that he lived in Kāsmira. The Tibetan version ends this second

"In the city of Kūšmīra, the pith of Jambudvīpa the commentary (on the work) of Dharmakīrti, who was the best of sages, was translated. From this translation of Pramīna the bith of holy doctrines, let the unleanned derive wisdom"²

Dinasila (about 899 A D)

- 148. Dănasila, abo called Dinastila, was born în Kăsunta about 899 A. D. when Malt Pâla was regiung in Benal. He was a contemp rary of Parabuta Bhadha, Jun Muta, Sarvajāon Deva and Thipa. He visted Thiet and co-operated in the propaganda of the translations of Sarskin books into Thietan He was the author of the following work on Lorge —
- 149 Pastaka-pāthopāya, called in Tibetan Glegs-bambalas-pah-thabs, signifying the method of trading books. The Sanskirt original of this work appears to be lost, but there exists a Tibetan translation. in the Tingyur, Mdo, Ze. Folio 270. The translation is aprepared by the author humself.

(Tengyur, Mdo, She, toho 375).

¹ The volume She, containing this work, was brought down by the British Mission to Tibet in 1994. I berrowed it from the Covernment of India.

[§] Vide Taranatha s Geschichte des Buddhismus von Schiefner, pp. 225—226, and Pag-sam-jon-/ang, p xlv;

[·] I have consulted the India Office conv.

JINA MITCA (ABOUT 899 A D).

- 150 Jina Mitra: was a native of Kāśmitra who, together with Sarvajān Dava, Dāna-dila and others, visited Tibet and helped the Thetans in the work of translating Sanskut books into Tibetan. Jina Mitra lived about 899 A.D.; when his contemporary kings Khri-tal (or Ral-pac-an) of Tibet and Malit Pala of Bengal, died He wrote the undermentioned work on fource.
- 151 Nwiya-bindu-pindärtha, called in Thetan Ruga-pah-thuga-pah-don-b-dua-pa which contains the purport of Diamakhtti's Nyiavabindu. The Sanskirt original of this work is lost, but there exists a Thetan translation? in the Tangyin, Moo, She Folios 115 -116. The translation was prepared by the Indian teacher Sate it also lar, and the interproter of Shuchen, named Vandewy-co-sists.

PRAISTRARA (SUPER (AROUT 940 A D.)

- 152. Prajūtkara Guota,* called in Tibetan Seg-rab-libyunganas-blas, lived at the time of Maha Pala, who died in 940 a. He He was a law decorteg and quite different from Prajūkara Mata, who was a monk and keeper of the southern cate of the university of Vikran-skid alument the region of Canaka in 983 a.D. (Tade Appendix Ci., Pranjūškara Gupta was the author of the tallowing works.
- 153 Prewine-witchfalankfars, called in Thetan Taka Jensan-hydres-ngraw, dubel is a commentary on the Pramian-variation of Dharmakitta. The Sandkrit original of the work appears to be lost, but there exists a Thetan it analation which is divided into two parts. The first part extends over Folios 1—352 or volume Te, and the second part Folios 1—352 of volume Sie of the Tangyur, section Milo. The translation was prepared by the great K simitum Pandita Bhāgyar-āja, and the Tubetan interpreter Bio-Idan-sec-rab. Subsequently, it was looked through by Sumati and the interpreter Bio-Idan-sec-rab. The translation has the advantage of having been assisted by numerous ages of the great monastery of Vikamaxia Muldel India,

¹ Vid. Taranatha's Goschichte des Buddhismus von Schiefner, p. 226; and Pag-sam jon-rang, pp. vev., 115.

² Vide Csoma de Koros's Tibetan Grammar, p. 183

I have consulted the Indus Office copy.
 Valat Tarantha's Geschichte des Buddhismus von Schiefner, pp. 230, 235.
 and Pas sam-jon zang, p. 116.

[§] I have consulted this work in the monastery of Labrang in Sikkim, which I visited in June, 1907

under the supervision of the great wise Pandita Sri Sunaya sri Mitra and also of the wise Pandita Kumārasri of the model

city of Kāśmira.

154. Sahāvalambha-niseaya, celled in Tibetan Lian-egdmig-pa-ne-pa, signifying "the ascertamment of objects and
their knowledge arising together." The Sanskirt original of this
work appears to be lost, but there exists a Tibetan translation'
in the Tangyur, Mido, Ze, Folius 201—308. The translation
was prepared by the Nepalese Pandita Sāut Bhadra and the
Tibetan interpreter-monk Sākya-ho-ļ of the village of Sen-ḍkar
in the involves of Hlim (Dia.)

ACTRYA JETERI (940.-980 A.D.)

- 185 Jetán a cakaya Jetán, called in Thietau Dgrobagyal-a, was born of a Rainman family. His inter, Garbiapida, hved in Vārendra at the control Raja-Sanātana, who was a vassal to the Pala kims of Magadola Bene gengeled br inkinsmun, Jetán became a Buddinst diero and wushinped Manjust, bw whose grace be became a perfect master of sciences. He received from king Maha Pala the royal diploma of Pandita of the misers of Vakranadas.
- 156. The famous Dipankara or Sripiāna Alisa is said, when very young, to have learnt five minor sciences from Jetäri Maha Pāla reigned up to 940 A.D. (rade Appendix B), and Dipankara was born in 980 A.D. Their contemporary, Jetäri, must have hyed between those date.

He was the author of the following works ton Lone -

- 157 Hountattra upadaśa, called in Tibetan Gtantslogskyndeskonas-ind-betanpa, szunfynng "matraction on the real nature of the middle ferm in a syllogsin". The Kanskrit ougnal of this work appears to be lost, but there exists a Tibetan translation in the Tangun, Mido, Ze, Folios 344—351. The translation was prepared by the Indian sage Pandita Kumärakalasa and the Tübetan interpreter-monk Sākya-hol.
- 158 Dharms-dharm-vimicaya, called in Thetan Chos-dancho-can-gtan-la-lawab-pa, signifying "determination of the ninor and major terms". The Sarskirt original of this work appears to be lost, but there exists a Thetan translation in the Tangyur, Wab, Ze, Folios 354—319
 - I have consulted the India Office copy
- ² Vide Taranatha's Geschichte des Buddhismus von Schiefner, pp 230—233, and Pag-sam-jon-zang, p 116
- 3 Vide the "Journal" of the Buddhist Text Society of Calcutta, vol., part., p 8
- 4 The Volume Ze, of the Tangyur, Mdo, containing Jetäri's works, was lent to me by the India Office. London

169. Bālāvatāra-tarka, called in Tibetan Bis wa-hjug-pahitogge, signifying "children's introduction to Logic." The Sanskrit original of this work appears to be lost, but there exists a Tibetan translation in the Tangyur, Mdo, Ze, Folios 359—372. The translation was prepared by the Indian sage Nāga Raksita and the Tibetan interpreter of the province of Sum-pa (in Amdo) named Dnahenber-dras-noburdor-ir. The work beams thus "

"Who by the lust reof has sermon has completely dispersed and cleared the veil of the gloom of ignorance, who is a single lamp to three worlds—may that Bhagaván long reman victorioss." It consists of three chapters named respectively. (1) Perception; (2) Inference for one's own self; and (3) Inference for the sake of others.

JINA (ABOUT 983 A.D).

100 Jina, called in Tibetan Egyal-wa-can, was the author of the following work

Pramana värtikälankära tikä, called in Tibetan Tshad-mapanam-hard vyraga-us-gw-hard-by-d, a volumnous work, the Tibetan version of which occupies volumes De and Ne of the Tanguru, sexton Mod. This version was prepared by Pandita. Dipurkana of Vikramasilä (who arrived in Tibet in 1040 A.D.) and the Tibetan interneter. Branchub-feer-lab of Shan-shun.

161 Jina, the author of the original work, is probably the same as Jina Bhadra of Konkana who was a contemporary of Vagivarakiru, about 983 A D. (Vdd Appendix C).

JANA-SRI (ABOUT 983 A.D.).

162 Jñāna-śtī, or rather Jñāna-śtī Mitra * (probably the same as Jñāna-śtī Bhadra, who worked in Kāśmīra), was born in Gauda. He was at first admitted into the Srāvaka school of

यास्य देवे प्रदेश दुर्ली गुरू स्चिमाने स्टुची ॥ सम्बिक्ष नामेश स्त्रीत्रे सम्बुचा साम् ॥ श्रेष्ट रूप दूप स्थापर च्येत सहर नामा ॥ चार चुंधा मोशिर रूप दूर चुंद सामे श्रेषाचे ॥॥

(Tangyur, Mdo, Ze, toho 359)

⁴ Vide Täränätha's Geschichte des Buddhismus von Schiefner, p. 235 ⁶ Vide Täränätha's Geschichte des Buddhismus von Schiefner, pp. 235—242, and Paesam ion-zane, pp. 117—129 Buddhism, but afterwards unbibed faith in the Mahásvána.
Dīpašikara oi Srī-jañar Atsa (born in 980 A.D.) is said to have been much indebted to him. Jiñāra-śrī Mitra was apomited a gate-keeper of the universal of the said of the work of the work of the said of the work of the said o

163. Pramāna-vaméasya-tikā-l called in Thetan Teba l-mann-pa-neg pali-pirel-lysal, which is a commentary on the framino-miscaya be hotonakirt. The Sanskrit original of the sanskrit original original sanskrit original original sanskrit or

oprono-genes 164 Kārya-kārana bhāva-suddhi, *called in Tibetan Egyndan-hbaa-buh-no-wo-grub-pa, sgunfying *cstabhshuent of the relation of causes and effect. The Sanskut original of this work appears to be lost, but there exists a Tibetun translation *n in the Tangyui, Mid Ze, Folius 133—418. The translation was prepared by the great Indon sage Kumāra Kalasa and the interpreter monk Sākva-hod. Subsequentiy, it was retouched and published by the Nepulese Papdita Ananta-si and the interpreter, monk Janemurtoned.

165. Tarka-bhāsā, called in Tibetan Btog-gchi-skad, signifying 'technicalities of lone'. The Sanskut original of this work appears to be lost, but there exists a Tibetan translation 6 in

1 Vide the Sarvadar-ana samgraha chapter on Bauddha-dar-ana —

तद्क्तं द्वानियया

यत् सत् तत् चिष्कं यथा जनभः समाग्र भावा श्वमौ । सनामक्रिरिचार्यकम्बेषि मितैः सिदैषु मिदान मा॥

नाष्ट्रेकेय विधान्यया परक्षतं नापि किथादिशेषेत् ।

- देशायि चण्याङ्गभन्नतिरतः शास्त्रे च वित्रास्त्रति ॥
- 2 I have consulted the Tribetan version of this work in the monastery of Labrang in Sikkim
 3 The author of the Pramina-vini-cava-tiki is called Jianakri Bhadra
- and also sumply Jāšna-śrī. He is stated in the Colophon of the work to have been a native of Kismics. Fide Sair Chandra Vidyabhusana's "Indian Logic as preserved in "lists, No 3." in the Journal of the Awatte Society of Bengal, New Series, vol. 10, No. 7, 1907. Jāšna śrī Mitra, of Cauda, seems to be the same as Jāšna-śrī Bhadra, of Ks-mira, who may have letf Cauda to the on Kismira.
 - * The author of this work is named fit ma-ri Mitra
 - 5 I have consulted the India Office cupy
 - 5 I have consulted the India Office copy,

the Tangyur, Mdo, Ze, Folios 373—413. The translation was prepared by the interpreter-monk Dpal-plan-plan-plo-pl-pl-tan-pla. The work is divided into three chapters named respectively. (1) Perception; (2) Inference for one's own self; and (3) Inference for the sake of others. It begins thus —"Bowing down to the teacher, the lord of the world, I cluedate Tarkabhāṣā (the technicalities of logic) for the sake of introducing children of small intellect to the system of Dharmakīrt "

RATNA VAJRA (ABOUT 983 A D).

Ratnavaira, called in Tibetan Rin-chen-ido-rie, was born in a Brāhmana family in Kāśmira. His ancestois were deerly versed in the sastra of the Tithikas His father. Hari Bhadra was the just convert to Buddhism in his family Ratnavaria who was an imasaka flay devoteer, studied by himself up to the 36th year of his life all the Buddhist sutras mantras. and sciences. After this he came to Magadha and Vairasana (Buddles-Cava) where he heheld the face of Calra-samvara Varravarālii and many other derties, by whose grace he completely mastered the Buddhist Sastras. He received the royal diploma of the university of Vilamas la and was appointed a gate-keeper of the university tride Appendix C) Afterwards he came back to Kāsmīra, whence he went through Udyāna (Kabul) to Tibet, where he was known by the name of Acarva. He flowerhed drawng the regres of Canal a about 483 A D. (Vide Appendices B and C). He was the author of the following work :-

167. Yukti-prayoga, called in Tibetan Rigs-nahi-shyor-wa, signifying "application of reasoning". The Sanskrit original of this work appears to be lost, but there exists a Tibetan translation in the Tangun Mdo Ze, Folios 372-373. The

हासायहेनाहेर त्यायकारात्या हिसाराये दामानुद्धार स्टब्स्य ।। इसारीये स्टब्स्य स्टब्स्य ।।

(Tengyur, Mdo, Ze. folio 373)

⁹ Vide Taranatha's Geschichte des Buddhismus von Schiefner, p. 240

I have consulted the Tibetan version in the possession of the India Office, London translation was prepared by the Indian sage Sri Subhūti-šānta and the interpreter-monk of Shu-chen, named Tin-ne-hdsinbya-no

RATNIKARA S'INTI (ABOUT 983 A D).

168. Ratnākara Sāntı¹ was known to the Tibetans as Acārya Sānti or simply Sāntipa. He was ordained in the order of the Sarvāstivāda school of Odantajura, and learnt the Sūtra and Tantra at Vikiamasilā from Jetāri, Ratna-kīrtı³ and others. Thereafter he was appointed by king Canaka (who died in 983 Å.D) to be a gate-keeper of the University of Vikramasilā (unde Appendix C), where he defeated the Tirtliha disputants. At the invitation of the king of Ceylon he visited that island where he spread the Buddhist dortime. He was the author of a work on Chanda (prosody) called Chando-ratnākana¹ and of the following works¹ on Logu —

169 Vijhāpti; mātra siddhi, called in Thetan Bnam-parvijea-tsam-did-disgrub-pa, signitying 'establishment of a mere communication of knowledge'. The Sanskut original of this work appears to be lost, but there exists a Thetan translation in the Tangyur, Mdo. Ze. Folico. 333—338. The translation was prepared by the Nepalese Pandita Santi Bhadia, and the Tabetan interpreter-monk Sakya-hol of the province of Hibro (10o). Subsequentiv, it was subhished by the same Pandita and Klugs-kix-ake-rall-hytees.

110 Antar vyaptı, called in Tibetan Nan-gi-khvali-pa,

J. Vide Taranatiu's Geschichte des Buddhismus von Schicher, pp. 234, 235 and Pag sam-jon-zang, pp. 117, cx. The Tibetan equivalent for the

name Ratnākara Santr 14 देन हेन पुरूष मृत्राहीय |

² Das Radnakirt is different from the sage of that name who was partonized by King Yimala Gandra about 690 AD (10th Tränütha's Geschielte des Buddhasmas von Schietner, pp. 172–174, and my diversion in art 105 under the head Vinita Davis in the Buddhast Logic) as the same of the same flating that was perhaps the author of Apohasiddh and K-sambhangasiddhi which are being published in the Bibblotheen Indice series of Cal utta under the distorship of M. M. Hara Prased Satur. Two other works called Shina-dhanga and Vicuradivatar and Special covered to the Calmonda Satur. Two other works called Shina-dhanga and Vicuradivatar and Special covered of the Champorathikana see Satischandra Vidya-

³ For an account of the Chandoratnäkara see Satischandra Vidyabluosana's "Sanskrit woise on Literature, Grammar, Rhetoric and Lexi ography as preserved in Tibet' in J A S B, new series, vol III, no 2, 1907.

no 2, 1907 4 The volume Ze of the Tangyur, section Mdo, containing Ratnäkara Sänti's works, was lont to me by the India Office, London

4 The Sanskrit original of 'Antai vyapti ' or more fully 'Antarvyapti-

YAMĀRI. 141

signifying 'internal inseparable connection'. It is embodied in the Tangur, Mdo, Ze. Folios 338—344. The translation was prepared by the Indian sage Kumāra Kalasa and the interpreter-monk Sākya-ho-j

VIE-PRATA (ABOUT 083 A D)

171 In the Tangvur, Mio, Ze., Folios 201—202 there is the Thetan version' of the Sarvajūs saddhi-kārikā, called in Thetan Thamg-cad-pikhven-pa-grub-pah-ishig-lehur-byas-pa, signifying 'memorial verseson the attainment of omniscience'. The author of this work is named in Thetan Kag-Bhang, which may be restored in Sanskiri as Vāk-praja. If he is the same as Vāgāvara-kīrti, he mist have heved about 1983. AD (**ude Appendix C),

VANSET (AROUT 1050 A.D.)

- 172 Yamarı was specially versed in Grammar and Logic But he was very poor. Once, being unable to support his family and children, he came to Vapiasana (Buddha-Gayis). There he related his poverty to a Yogin, who replied "You Papaliti despise Yogins and do not solied diffarma from them, hence this has come to pass". Saving this, he uttered the Vasudhara benediction in vituae of which Yamarı rose to opulence. He afterwards received the royal diploma of the university of Vikramashi 2 "He lived during the time of Naya Pala who died in 1050 AD (cade Appendix B). He was the author of the following work.—
- 173 Prumāns-vartikālankāra tikā, called in Tibetan Tshal-ma-man-herel-gyan-gy-herel-bad, which is an annotation on the Pramāns-valikālankāra of Prajnākara Gupta, The Sanskint original of this work appears to be lost, but there exists a very voluminous Tibetan translation which covers volumes Be, Me, and Tse of the Tsugyur, M to. The translation was prepared by Pandita Sumati and the interpreter Bio-

samarthana 'has roomth been received from Nepal by M. M. Hars Prawad Sastri, M. a, of Galeutia, and s-लेक्कारने in the Labrary of the Amatic Society of Bengal | It because thus:— एक सम्मामित्राकारियों तदि-तरक्षकाणीतान् 'तक समगीव्यासी बाई परस्यस्थ केस्कृषकार्यक्षोः । अवार्त्तानेचे करवाध्यान् । It ends thus — सम्मागित्रमध्य समातिवित । कृतिरिधं गणावस्थानियान्ताम् ॥

¹ I have consulted the copy belonging to the India Office, London.
² Vide Taranatha's Geschichte des Buddhismus von Schiefner, pp. 247, 253.

ldan-ses-rab in the monastery of Sue-than near Lhasa. The volume Re ends thus _" From the immeasurable ment acquired by me by composing this regular annotation, may the world. subduing its adversary death, obtain the indestructible and perfected Nirvana."1

Signature (about (1050 A D)

- 174 Sankarānanda i called in Tibetan Bde-byed-daah-wa. was born in a Brāhmana family in Kāśmira. He was learned in all sciences, and was above all an expert in Logic. He intended to write an original work on Logic refuting Dharmakirti. but in a dream he was told by Manuscri 'Since Dharmakitta is an Arva (a Buddhist monk) one cannot refute him, and if thou seest mistake in him at is the mistake of thine own understanding" Thereupon Sunkarananda tenented and composed a commentary on Dharmakirta's Pramana vartika in seven chanters. He flourished during the time of Nava Pala, who regered until 1050 A.D. He was the author of the following works on Logic -
- 175. Pramāna-vārtika-tika called in Tibetau Tshad-marnam-hgrel-gyi-hgrel-b5x1, being an annotation on the Pramanavartaka of Dharmakirta. The Sanskrit original of this work appears to be lost, but there exists a Tibetan translation * which covers volumes Pe and Phe of the Tangyur. Mdo.
- Sambandha-pariksānusāra, called in Tibetau Hbrel-pabrtag-nahi-nes-su-hbran-wa, which is a commentary on the
 - कुंबारविदर्गणायदे दे मुख्यासाय है। यर्शेर-दर्श्यार्कर-शेर-यरामारायानार-भेराय ।। देशकीयहिमादेशमधिशहेवीरमायहिंग्रहार्वे ॥ श्चर्रस्यवञ्चरम्हेशस्रिर्द्यस्यरःवृत्त्।।

(Tangvur, Wdo. Be, folio 303).

² Vide Taranatha's Geschichte des Buddhismus von Schiefner, pp 247, 349, and Pa-sam-jon-rang, pp 107, 120

Some maintain that Sankarananda was a personal pupil of Dharmakirti On this point Lama Taianatha observes -- "The Brahmana Sankarananda appeared at a much later time, and to call him a personal pupil of Dhaimakirti would be a great confusion."-Taranatha's Geschichte des Buddhismus von Schiefner, p. 188

* I have consulted this work in the monastery of Labrang, in Sikkim,

in 1907.

Sambandha-pariksā of Dharnakīrti. The Sanskrit original of this work appears to be lost, but there exists a Tibetan translation' in the Tangyur, Mdo, Ze, Folios 24—39 The translation was prepared by the great Indian Pandits Parahita, and the Tibetan interpreta-monk Pgal wash rdo-rje.

The work begins thus :-

"By whom connection with the world has been renounced, in whom there are no "I" and 'mine," who is called free from concerns—to that Omusicient One I bow down "!

177 Apohasidah, called in Tibetan Sel-wa-grub-pa, signifying 'establishment of a thing by the evidusion of sta opposites.'
The Sanskrit original of this work appears to be tost, but there exists a Tibetan translation' in the Tangyur, Mdo, Ze, Folios 308—334. The translation was prepared by the Käs-mirian Pandita Manoratha and the Tibetan interpreter Blo-flans-feer-and in the incomparable city of Käsmira.

The work opens thus -

"The Omuseient One who is free from all mistakes and who looks to the interests of living beings in all times, saluting him and relying on his mercy, I clue date the puzzle of 'self' and 'others' connected with the doctrine of Apple 1.

I f have consulted the Tibetan version in the possession of India Office, London

> महाराष्ट्रकृतिस्य स्थान्य स्थान्य ॥ सञ्जान्य स्थान स्थान्य स्

> > (Tangyut, Mdo, Ze, folio 24)

· I have consulted the India Office copy

(Tengrar, Yao, Xo, tolo 30° नुस्ति प्रतिमानिक स्टार्ट्स स्ट्रिया 178. Pratibandha-siddh, called in Thetan Hbrel-pa-grubpa, signifying "establishment of the causal connection." The Saska Experience of the Saska Connection of the Saska Con

I have consulted the India Office copy

APPENDIX A.

THE UNIVERSITY OF NALANDA

(Ahmst 300-850 A.D.)

Nalanda was a village which is identified with modern Rero. gaon, 7 miles north of Raigir, in Behar. Though occasionally mentioned in the Pali literature Nalanda was not of great importance before the rise of the Mahayana at the beginning of the Christian era. Nagariuna, about 300 A.D., and Arva Deva. about 320 A D were the earliest scholars to take interest in the educational institution at that village. A Brahmana named Suvisnu, a contemporary of Nagarjuna. is said to have established 108 temples there in order that the Abhidharma of the Mahāvāna mucht not decline? About 100 AD the Chinese pilgrim, Fahian, visited this place, which he calls "the village of Nalo." He saw there a tower which had been erected on the spot where Sariputra, the right-hand disciple of Buddha had entered Nirvana. Early in the 7th century A.D., another Chinese pilgrim, the famous Hwen-thsang, visited Nalanda and halted there 15 months to study the Sanskrit language under Silabhadra. According to him the site of Nalanda was orioinally a mange garden which was bought by 500 merchants at a cost of ten crores of gold pieces and given to Buddha. After the Nirvana of Buddha, five kings, named Sakraditva Buddha Gunta, Tathagata Gunta, Baladitva, and Vaira, built five Sangharama or monasteries at Nalanda. A king of Central India established another magnificent monastery, and began to build round these edifices a high wall with one gate. A long succession of kings continued the work of building, using all the skill of the sculptor, till at the time of Hwen-thsang in 637 A.D. the whole was "truly marvellous to behold." In the estab-

Vide Cunningham's Ancient Geography of India, p 468
 Vide Täränätha's Goschichte des Buddhismus von Schiefner, pp 96

³ Vide Beal's Fa-huan, p 111

^{*} Yide Commigham's Ancient Geography of India, p. x.

Yide Beal's Buddhist Records of the Western World, vol. ii, pp.

188—170.

⁵ It must have been given to a Buddhist saint of a later age and not to Buddha himself.

behment were some thousands of monks, all men of great ability and learning They were very strict in observing the rules of Vineye and were looked up to as models by all India. Learning and decouging they found the day too short day and night ther admonshed each other juniors and seniors mutually helping to perfection. Learned men from different cities came to Nalanda to acquire renown, and some persons even usurned the name of Nalanda students in order that they might be received everywhere with honour. "Of those from shroad who wished to enter the schools of discussion, the majority, beaten by the difficulties of the problems, withdrew; and those who were deeply versed in old and modern learning were admitted, only two or three out of ten succeeding "1 Hwen thang mentions some celebrated men of Nalanda such as Dharmanala and Candrapāla, Gunamatı and Sthiramati.2 Prabhāmitra and Jinamitra, and Jñānacandra and Sīlabhadra.

Another Chinese pilgrim named Literar, who resided in Nalan. da for ten years (probably 675-685 A.D.) says that there were anoth halls and 300 apartments in the monastery of Nalanda with more than 3 000 resident monks. The lands in its possession contained more than 200 villages which had been hestowed upon the monastery by kings of different generations 8

Nalanda assumed the character of a university from about 450 A D Baladitya, king of Magadha, who built a monastery at Nalanda, was a contemporary of the Hun king Mihirakula. who reigned first in Sakala and afterwards in Kasmira Mihirakula * began his reign in 515 A.D. and his contemporary. Bālāditva must also have lived about that time. There were three predecessors of Baladitva who built monasteries at Nalanda. Of them, the earliest, named Sakraditya, must have reigned about 450 A D if we suppose 25 years as the average duration of the reign of each of them The year 450 A D. is then the earliest limit which we can roughly assign to the royal recognition of Nālandā. The latest limit which we know with certainty is 750 A.D., when Kamalasila (q v) was the professor of Tantras at Nālandā. But as we read in the accounts of Vikramasilā that there was for some time an intercourse between that university

¹ Vide Watters' "On Yuan Chwang," vol n. pp 164-165
2 This Sthiramati seemed to be the one mentioned by I-tsing (vide

Takakusu, p 181) He flourished after Asanga and Vasubandhu

⁵ Vide Takakusu's I-tang, pp xxxiii 65 and 154 4 Vide Watters' "On Yuan Chwang," vol. 1, p 289 Takakusu, in his "Paramārtha's Life of Vasubandhu," published in the "Journal" of the Royal Assatic Society of Great Britain and Ireland, January 1905, maintains that Bālāditya came to the throne in 481 A.D., but this statement is by no means final The date (452—480 A.D.) of Vikramāditya, Bālādītya's father, is also open to dispute.

and Nalanda, we may suppose that the latter continued to exist approximately until 850 A.D.

According to Tibetan accounts the quarter in which the Nalanda University with its grand library was located, was called Dharmagañia (Piety Mart) It consisted of three grand buildings called Ratnavagara. Ratnodadhi and Ratnarañiaka respectively. In Ratnodadhi, which was nine-storeyed, there were the sacred scripts called Pramāpāramitā-sūtra, and Tāntrik works such as Samāja-guhva, etc. After the Turuska raiders had made incursions in Nalanda the temples and Caiture there were renaired by a sage named Mildita Bhadra. Soon after this. Kukutasiddha minister of the king of Magadha erected a temple at Nalanda, and while a religious sermon was being delivered there, two very indigent Tirtlinka mendicants apneared Some nanghty young novice-monks in disdain threw washing-water on them. This made them very angry. After propitiating the sun for 12 years they performed a union firesacrifice and threw living embers and ashes from the sacrificial not into the Buddhist temples etc. This produced a great conflagration which consumed Ratnodadhi. It is, however, said that many of the Buddhist scriptures were saved by water which leaked through the sacred volumes of Pramaparamitasutra and Tantra

¹ Vide Pag-sam jon-zang, edited in the original Tibetan by Rai Sarat Chandra Das. Bahadur, C I E , at Calcutta, p. 92.

APPENDIX B

A LIST OF KINGS OF THE PALA DVNASTV OF DENGAL AND DEHAD

From Tibetan sources

In the Tibetan books, such as Pag-sam-jon-zang Lama Taranatha's Chos-byun, etc., we find a short account of the kings of the Paladynasty of Bengal Go Pala, the founder of the dynasty. hved principally in Pundra-vardhana. His successor Dova Pāla annexed Vārendra to his kingdom. Deva Pāla's grandson. Dharma Pala conquered Magadha and annexed it to Bengal Dharma Pāla's power is said to have extended in the east to the ocean in the west to Delhi in the north to Jalandhara and in the south to the Vindhya ranges. It is stated that during his reign Santa Rakeita died. Now Santa Rakeita vieited Tibet. during the reign of Thi-srong-deu-tsan in 749 A.D. and worked there for 13 years, that is, till 762 A.D. His death must therefore have taken place after 762 A D. Dinankara Srimana alias Atisa, High-pijest of Vikramasila, who was a contemporary of king Nava Pala of Magadha, visited Tibet in company with Nag-tsho-lotsava in 1040 A.D. during the reign of Lhatsun-byan-chub, son of Lha-lama-ve-ses-hod, who held his court at Tholing in Nari. These facts throw a good deal of hight on the dates of the Pala kings 2 It is further stated that the death of Mahi Pala is exactly synchronous with that of the Tibetan king Khri-ral Now Khri-ral (or Rai-pa-can) died in 899 A.D.5 This fixes the date of the death of Mahi Pala As the period of reurn of each of the kings that preceded and succeeded Mahi Pāla is definitely stated by Lama Tārānātha. and also by the author of the Pag-sam-jon-zang, there is no difficulty in ascertaining the dates of the Pala kings. Proceeding in this way, we can fix the dates as follows :-

 Go Pāla 660-705 A.D. Deva Pāla 705-753 A.D.

and regessin juncaing, enter or take such a Csoma de Koros's Tibetan Grammar, p. 183.

l Vide Täränätha's Geschichte des Buddhismus von Schiefner, pp. 202 -252, and Pag-sam jon-zang, edited by Rai Sarat Chandra Das, Baha-

		maran bia bi		_
3,	Rasa Pāla		 753765	A.D.
4.	Dharma Pāla		 765-829	AD.
5	Masu Raksita			A.D.
6	Vana Pāla		 837-847	A.D.
7.	Mahî Pāla		 847-899	AD.
8	Mahā Pāla		 899-940	AD.
9.	Sămu Pâla !		 940 - 952	AD.
10.	Sreetha Pāla or	Praistha Pála	 952 - 955	A.D.
11.	Canaka		 955 - 983	A.D.
12.	Bhaya Pāla		983-1015	A.D.
13.	Nava Pāla		1015-1050	A.D.
14.	Amra Pāla		1050 - 1063	A.D.
15.	Hastı Pāla		 1063-1078	A D.
16	Ksāntı Pāla		1078-1092	AD.
17	Rāma Pāla		 1092-1138	AD.
18.	Yaksa Pāla		1138-1139	A.D.

The researches on the Pala kings, by the late Dr Rajendra Lal Mitra arrived at a conclusion which is somewhat different from mine. Dr. Mitra's list of Pāla kings' is given below:—

1.	Go Pāla		855-875 A D.
2.	Dharma Pāla		875-895 A D.
3	Deva Pāla		895915 A.D.
4	Vigraha Pāla I		915—935 A D.
5.	Nārāyana Pāla		935—955 A D.
6	Rāja Pāla		955—975 A D.
	Pāla		975995 A D.
8	Vigraha Pāla II		995—1015 A D.
9.	Mahi Pāla		1015—1040 A.D.
10.	Naya Pāla		10401060 A D
11.	Vigraha Pāla III		10601080 A D

l Probably the same as Nārayaṇa Pāla who, in the Bhagalpur plate, is styled " the lord of Anga."
* Vide Dr Rājendra Lāl Mitra's " Indo-Aryans," vol 11, p. 232.

APPENDIX C

THE ROYAL UNIVERSITY OF VIKRAMASTI.A

(About 800-1200 A D.)

Vikramaáulá i mentioned in Sanskrit Staudharástotra-tiká. Vrhat-svavambhū-purāna. Tibetan Tangvur, 4 etc., was a great collegiate monastery, or rather University, founded by king Dharma Pāla at the close of the 8th century A.D. It was situated on a precipitous hill 5 in Behar at the right bank of the Ganges, possibly at Sila-samgama, now called Patharghata, near Colgong in the Bhagalour district. Dharmanala endowed

श्रीमञ्जाबनाया जिल्ले वस्त्रा विकारीय राजान वर्षा वस्त्रा स्त्री किनर विकास वासार्थ-खितडीका परिसमात्र। (Stagelhau a-stotra, edited in the Bibliotheca Indica series by Setie Chandra Vulyabhusana, n. 50)

े बादावासां अस्त्री च विचारे सब ख्यामिके।

मता तिकसभी समि विकार वस्तरभगः । भवंबीमियो मामोऽएं भिक्तः पश्चितकच्छः । भूको हिरेश्वराज्ञास अवस्थीति च सर्वाच ॥

(Vzhat-svavambbiipurana, edited by M. M. Hara Prased Sastri, chap, vi. pp. 320-321)

- Numerous Sanskut works such as वार्रेकविंग्रतिकाइस्ट वे संचेप. तारा विरञ् सीयम etc., were translated into Tibetan in the monestery of Vikramaida as a evident from the Tangyur, Royald, La. Polios 11-26, 54, etc.
- At the distance of a day's sail below Sultangan; there is a steep hill The distinct on a day's sail tender Sulfangan; there is a steep had been a steep and the steep and t miles to the north of Rajgn in the subdivision of Behar (gide Report of the Archaeological Survey, vol. viii, p 83) But this identification does not tally with the description found in Tibetan books, for the Ganges never passed by Silao, nor is there any hill near to it.

¹ Vide Tārānāthu's Geschichte des Buddhismus von Schiefner, pp. 234-242, 269-261, Pag-sam jon zang, pp. 113, 117, 118, and Sarat Chandra Dan's article in the "Journal" of the Buddhist Text, Society of Calcutta. of the production of the Charles of the Doubnes lett society of Charles, vol 1, part 1, pp 10-12; and his "Indian Pandits in the Land of Snow," pp 50-76

3 The colophon of the Stagdhark-Astra-tikk runs as follows —

the university with rich grants sufficing for the maintenance of 108 resident monks besides numerous non-resident monks and pilorims. At the head of the university was always a most learned and mone sage. Thus at the time of Dharma Pala Acarva Ruddha-iñana-nada directed the affairs of the university and during 1034-1038 A.D. Dinankara or Stiinana Aties was at its head, and Sthavira Ratnakara was the superior of the manastery The famous Tihet in scholar Neg tehul-khrime. raval wa better known as Nag-tsho Lotsava, who came to take Dipankara Srijiana alias Atiša to Tibet, resided in the monastery of Vikramasıla for three years, 1035-1038 A.D.1 Kamalakuhén Narcudra-éri-iñana Dana Raksita Abhayakara Gupta. Subhakara Gunta, Sunāvakaśrī, Dharmākara Sānti and Sākvasuf Pandita also belonged to the university of Vikramasila. Provision was made specially for the study of grammar. metaphysics (including logic) and ritualistic books. On the walls of the university were painted images of panditas eminent for their learning and character. The distinguished scholars of the university received a diploma of "Pandita" from the kings themselves For instance the distinguished logicians Acarva Jetari of Varendra and Ratnavaira of Kasmira, were granted such a diploma. The most erudite sages were appointed to guard the gates of the university. These were six in number. each of which had to be quarted by scholars designated " Gatekeepers" (called in Tibetan Go-srun, corresponding, perhaps, to our Dyara-pandita). During the reign of Canaka (955-983) A.D.) the undermentioned eminent logicians acted as gatekeepers :-

(i)—At the eastern gate
(ii)—At the western gate
(iii)—At the northern gate
(iv)—At the southern gate
P

Ācārya Ratnākara Sānti. Vāgīšvarakīrti, of Benares. The tamous Naropa. Prainākaramati.

(v)—At the first central gate . Rainavajra of Kāśmīra, (vi)—At the second central gate . Jňāna-śrī-mtra of Gauda.

The university of Vikismašilā is said to have been destroyed by the Mahomedan invader Bakhtiar Kihliji ³ about 1203 A.D. when Sākya-Srī-paṇḍitā, of Kāšmīra, was at its head.

¹ Vide Klon-rdol-gsun hbem, vol xvi

² Vide the Tibetan-English Dictionary compiled by Rai Sarat Chandra

Das, p. 869, Waddell's "Larnasm," p. 16
The Turujska or Mahomedana stateched Magadha several times. Thus
Rašūnitha, speaking of K. šīya Kamala Raksta who was at the head of
the Vikramaslā nunwestiys the end of the 10th century A D, observes,—
"A minister of the Turujska king, out of the Karpa land in the west,
together with 500 Turujska, drew to Magadha to blunder. They olundered

the ascrificial materials, but when they began to walk all in a body to the Actiry (Kamala Rakuta) the Actiry got into a rage and walked up along, throwing a jug, filled with water, over which he had spoken the mantries. On the spot is great and indomitable storm collected, out of the Turukas, the minister in the spot is present the spot of the transition of the Turukas, the minister himself peralhed spitting blood, and various contended their matter country, and a great terror came ever the Tirthas and the spot of the spot of

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